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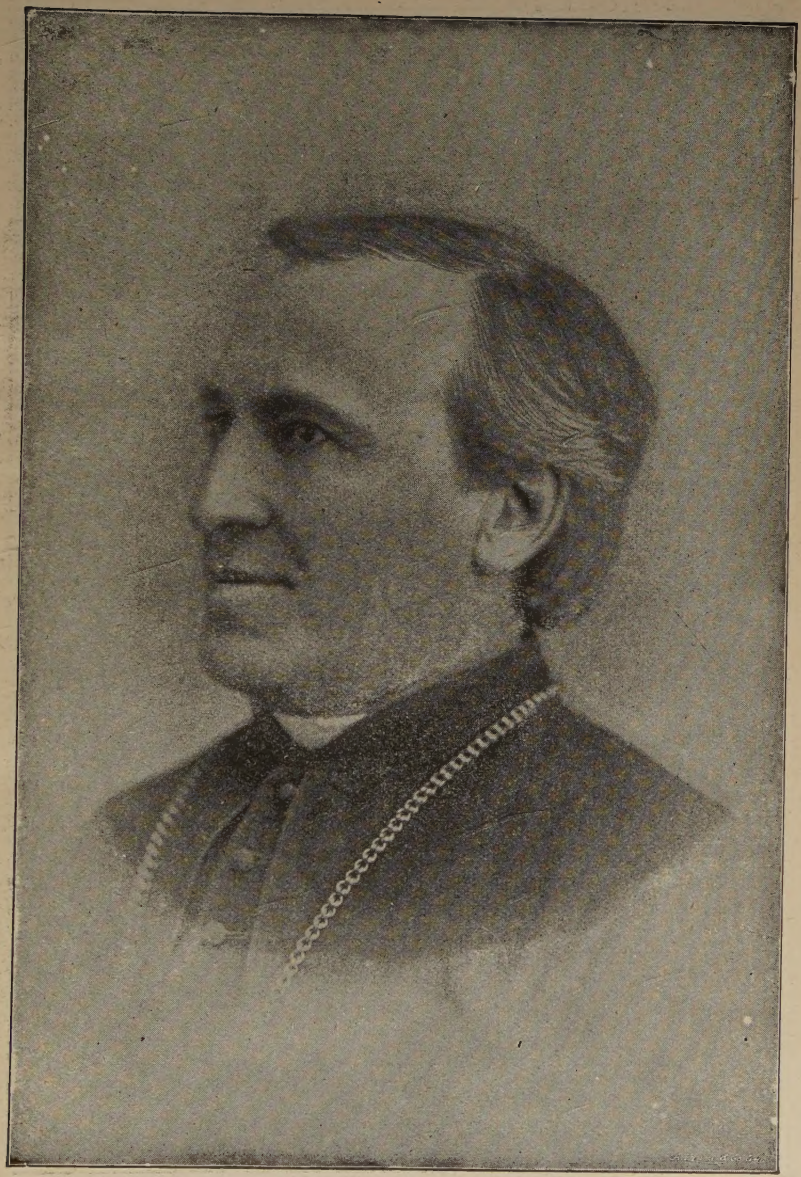

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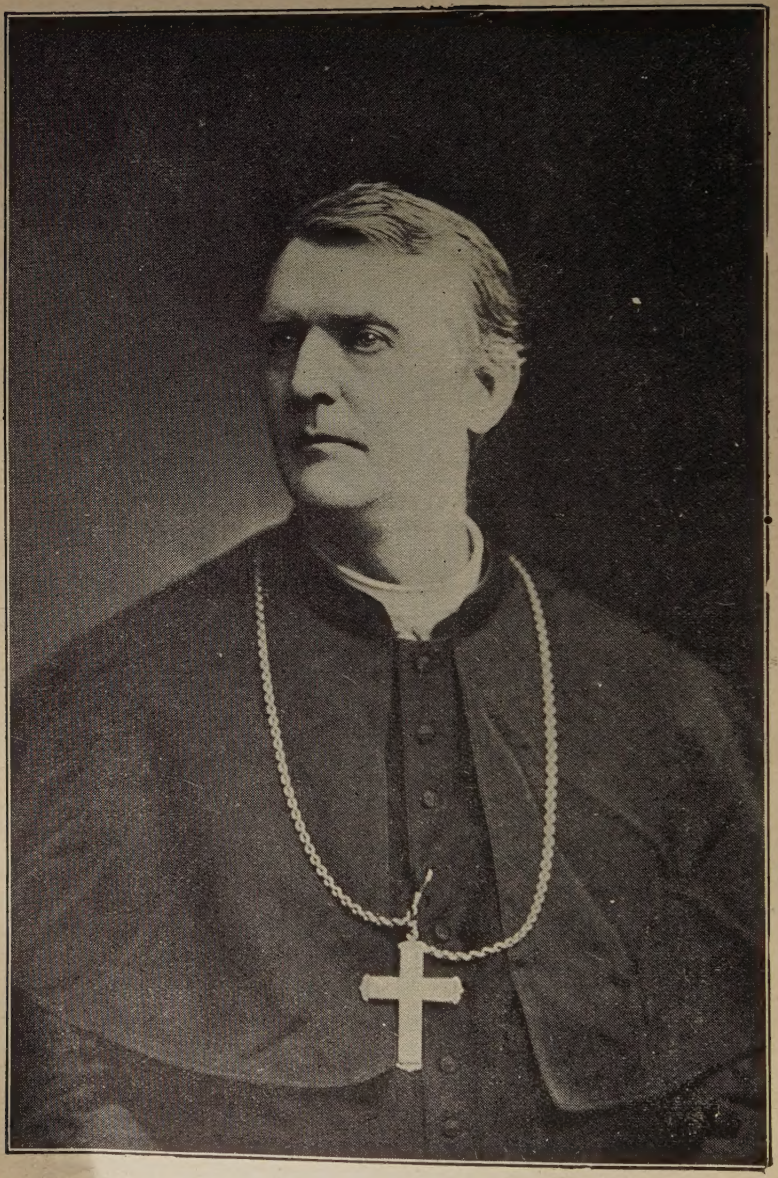

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GREAT LIGHTS
OF
THE FAITH.

Glorious Examples for Young and Old,
from the
Lives of Holy Men of Every Age;

CONFESSORS, DOCTORS, SAINTS AND MARTYRS OF THE CHURCH.

SAINT PETER, PRINCE OF THE APOSTLES

ST. PETER, the most glorious prince of the apostles, and the most ardent lover of his divine Master, before his vocation to the apostleship, was called Simon. He was son of Jonas and brother of St. Andrew. St. Peter and St. Andrew were religious, docile, and humble, in the midst of a perverse and worldly-minded people. They were educated in the laborious trade of fishing, which was probably their father's calling. With their worldly employment they retained a due sense of religion, and did not suffer the thoughts of temporal concerns or gain to devour their more necessary attention to spiritual things, and the care of their souls. They lived in the earnest expectation of the Messiah. St. Andrew became a disciple of St. John the Baptist; and most are of opinion that St. Peter was so too. Simon believed in Christ before he saw him; and being impatient to behold him with his eyes, and to hear the words of eternal life from his divine mouth, he without delay went with his brother to Jesus, who, looking upon him, in order to give him a proof of his omniscience, told him not only his own but also his father's name. He on that occasion gave him the new name of Cephas, which in the Syro-Chaldaic tongue, then used in Judæa, signifies a rock, and is by us changed into Peter, from the Greek word of the same import. St. Peter and St. Andrew, after having passed some time

in the company of our divine Redeemer, returned to their fishing trade; yet often resorted to him to hear his holy instructions. Towards the end of the same year, which was the first of Christ's preaching, Jesus saw Simon Peter and Andrew washing their nets on the banks of the lake, and going into Simon's boat to shun the press, he preached to the people who stood on the shore. After his discourse, as an earnest of his blessing to his entertainer, he bade Peter cast his nets into the sea. Our apostle had toiled all the foregoing night to no purpose, and had drawn his boat into the harbor, despairing of any success at present. However, in obedience to Christ, he again launched out into deep water, and let down his net. He had scarce done this, when such a shoal of fishes was caught by the first draught as filled not only their own boat, but also that of James and John, the sons of Zebedee, who were fishing near them, and were forced to come and help them to drag in the net, which was ready to break with the load—yet the boats were not sunk. At the sight of this miracle, Peter, struck with amazement, fell on his knees, and cried out, "Depart from me, O Lord, for I am a sinful man." The apostle by this humility, whilst he sincerely professed himself unworthy to appear in the presence of his Lord, or to be in his company, deserved to receive the greatest graces. By this miracle Christ gave the apostles a type of their wonderful success in the new employment to which he called them, when he made them fishers of men. Upon this occasion, he bade Peter and Andrew follow him. This invitation they instantly obeyed, and with such perfect dispositions of heart that St. Peter could afterwards say to Christ with confidence, "Behold, O Lord, we have left all things,. and have followed thee."

After the feast of the passover, in the year 31, Christ chose his twelve apostles, in which sacred college the chief place was from the beginning assigned to St. Peter. Mr. Laurence Clarke takes notice, that "in the enumeration of the twelve, all the evangelists constantly place Peter in the front. Our Lord usually directs his discourse to him, and he replies as the mouth of his fellows. Christ appeared to him after his resurrection before the rest of the apostles. He gave him a special com

mand to feed his sheep. He was the first whom God chose to preach the gospel to the Gentiles. From these and other passages of the holy scripture, it is evident that St. Peter acted as chief of the college of the apostles; and so he is constantly described by the primitive writers of the church, who call him the head, the president, the prolocutor, the chief, the foreman of the apostles, with several other titles of distinction." Christ, who had always distinguished St. Peter above the rest of the apostles, promised to commit his whole church to his care, above a year before his sacred death, and confirmed to him that charge after his resurrection, having exacted of him a testimony of his strong faith on the first occasion, and on the second, a proof of his ardent love of God, and zeal for souls.

After the resurrection of our Divine Saviour, Mary Magdalene and the other devout women that went early on the Sunday morning to the sepulchre, were ordered by an angel to go and inform Peter and the rest, that Christ was risen. Our apostle no sooner heard this, but he ran in haste with St. John to the sepulchre. Love gave wings to both these disciples; but St. John, running faster, arrived first at the place, though he waited there, doubtless out of respect; and St. Peter first entered the sepulchre, and saw the place where the sacred body had been laid. After their departure, Christ appeared to Mary Magdalene; and afterward on the same day to St. Peter, the first among the apostles. This favor was an effect of his tender mercy, in which he would not defer to satisfy this apostle's extreme desire of seeing him, and to afford him comfort in the grief of his bitter compunction, by this pledge of his grace, and this assurance of his pardon. The angel that appeared to St. Mary Magdalene, had ordered that the apostles should go from Jerusalem into Galilee, where they should see their divine Master, as he had foretold them before his sacred death. Accordingly, some days after, St. Peter, whilst he was fishing in the lake of Tiberias, saw Christ on the shore; and not being able to contain himself, in the transport of his love and joy, he threw himself into the water, and swam to land, the sooner to meet his Lord. St. John and the rest followed him in the boat, dragging the net loaded with one hundred and fifty-three great

fishes, which they had taken by casting on the right side of the boat, by Christ's direction. When they were landed, they saw upon shore some live coals, and a fish broiling upon them, with bread lying near it. This repast Jesus had prepared for them. After it was over, he thrice asked St. Peter, whether he loved him more than the rest of his disciples: St. Peter told him, that He knew his love to be most sincere; and he was troubled in mind at the repetition of his question, fearing lest Christ discerned in his heart some secret imperfection or defect in his love. St. Peter's greater love for Christ, and zeal for the interest of his glory, raised him to the high charge with which he was entrusted by his Divine Master. Upon this passage, St. Chrysostom writes as followeth, "Why does Christ, passing by the rest, now speak to Peter alone?" He was eminent above the rest, the mouth of the disciples, and the head of that college. Therefore Paul came to see him above the rest. Christ says to him: If thou lovest me, take upon thee the government or charge of thy brethren. And now give the proof of that fervent love which thou hast always professed, and in which thou didst exult. Give for my sheep that life which thou professedst thyself to lay down for me."

Christ appeared to the apostles, assembled together on a certain mountain in Galilee, where he had appointed to meet them, and gave them a commission to preach the gospel throughout all nations, promising to remain with his church all days to the end of the world. He manifested himself also to five hundred disciples at once. When the apostles had spent some time in Galilee, they returned to Jerusalem, where, ten days before the feast of Pentecost, Christ favored them with his last appearance, and commanded them to preach baptism and pen ance, and to confirm their doctrine by miracles.

The extraordinary gifts and graces by which the apostles were qualified for this great function, were the fruit of the descent of the Holy Ghost, who shed his beams upon them on Whitsunday. After the ascension of Christ, they waited the coming of that Divine Spirit in retirement and prayer. In the meantime, St. Peter proposed to the assembly the election of a new apostle, whereupon St. Matthias was chosen.

The preaching of the apostles received a sanction from his wonderful miracle, by which St. Peter and St. John raised the admiration of the people. These two apostles, going to the temple at three o'clock in the afternoon, which was one of the hours for public prayers among the Jews, they saw a man who was lame from his birth, and was begging alms at the gate of the temple, which was called the Beautiful; and being moved with compassion, St. Peter commanded him, in the name of Jesus Christ, to arise and walk. These words were no sooner spoken, but the cripple found himself perfectly whole, and St. Peter lifting him up, he entered into the temple walking, leaping, and praising God. After this miracle St. Peter made a second sermon to the people, the effect of which was the conversion of five thousand persons. Upon this, the priests and Sadducees, moved with envy and jealousy, prevailed upon the captain of the guard of the temple to come up with a troop of soldiers under his command, and seize the two apostles, and put them into prison, upon pretense of a sedition. Next morning they were summoned before the great court of the Sanhedrim, in which Annas, Caiaphas, John, and Alexander appeared busiest in carrying on the prosecution against them. The point of the sedition was waived, because groundless; and St. Peter boldly declared, that it was in the name of Jesus, in which all men must be saved, that the cripple had been made sound. The judges not being able to contest or stifle the evidence of the miracle, contented themselves with giving the apostles a severe charge not to preach any more the name of Jesus. But to their threats St. Peter resolutely replied: "Whether it be just to obey you rather than God, be you yourselves judges." The two apostles being discharged, returned to the other disciples, and after they had prayed together, the house was shaken, for a miraculous sign of the divine protection; and the whole company found themselves replenished with a new spirit of courage.

The apostles confirmed their doctrine by many miracles, curing the sick, and casting out devils. The people laid their sick on beds and couches in the streets, "that when Peter came, his shadow at the least might overshadow any of them, and they

might be delivered from their infirmities." The high priest Caiaphas, and the other heads of the Sanhedrim were much incensed to see their prohibition slighted, and the gospel daily gaining ground; and having apprehended the apostles, they put them into the common prison; but God sent his angel in the night, who, opening the doors of the prison, set them at liberty, and early the next morning they appeared again preaching publicly in the temple. The judges of the Sanhedrim again took them up, and examined them. The apostles made no other defence but that they ought rather to obey God than men. The high priest and his faction deliberated by what means they might put them to death; but their sanguinary intentions were overruled by the mild counsel of Gamaliel, a famous doctor of the law, who advised them to wait the issue, and to consider whether this doctrine, confirmed by miracles, came not from God, against whom their power would be vain. However, they condemned the servants of God to be scourged. Many Jewish priests embraced the faith of Christ; but the daily triumphs of the word of God raised a persecution in Jerusalem which crowned St. Stephen with martyrdom, and dispersed the faithful, who fled, some to Damascus, others to Antioch, and many into Phœnicia, Cyprus, and other places.

St. Peter, who had stayed at Jerusalem during the heat of the persecution, after the storm was blown over made a progress through the adjacent country, to visit the faithful, as a general makes his rounds, says St. Chrysostom, to see if all things are everywhere in good order. At Lydda, in the tribe of Ephraim, he cured a man named Æneas, who had kept his bed eight years, being sick of a palsy; and at Joppe, being moved by the tears of the poor, he raised to life the virtuous and charitable widow Tabitha. The apostle lodged some time in that town, at the house of Simon the Tanner; which he left by the order of an angel to go to baptize Cornelius the centurion, a Gentile. Upon that occasion God manifested to the prince of the apostles, both by this order, and by a distinct vision, the great mystery of the vocation of the Gentiles to the faith. It seems to have been after this that the apostles dispersed themselves into other countries to preach the gospel, beginning in

the adjoining provinces. In the partition of nations which they made among themselves, St. Peter was destined to carry the gospel to the capital city of the Roman empire, and of the world, says St. Leo. But the apostles stopped some time to preach in Syria and other countries near Judea before they proceeded further; and St. Peter founded the church of Antioch, which was the metropolis not only of Syria, but of all the East. St. Jerom, Eusebius, and other ancient writers assure us that Antioch was his first see. It was fitting, says St. Chrysostom, that the city which first gave to the faithful the name of Christians, should have for its first pastor the prince of the apostles. Origen and Eusebius call St. Ignatius the second Bishop of Antioch from St. Peter. St. Chrysostom says St. Peter resided there a long time; the common opinion is, seven years, from the year thirty-three to forty. During this interval he made frequent excursions to carry the faith into other countries. St. Peter was at Jerusalem in 37, when St. Paul paid him a visit, and stayed with him fifteen days. Our great apostle preached to the Jews dispersed through all the East, in Pontus, Galatia, Bithynia, Cappadocia, and the Lesser Asia, before he went to Rome, as Eusebius testifies. He announced the faith also to the Gentiles, as occasions were offered, throughout these and other countries, as appears by many instances.

Peter planted the faith in many countries near Judæa before the dispersion of the apostles, which happened twelve years after the death of Christ, in the fortieth year of the Christian era. In the partition of nations among the apostles, St. Peter chose Rome for the seat of his labors, and having preached through several provinces of the East, by a particular order of Divine providence he at length arrived there, that he might encounter the devil in that city, which was then the chief seat of superstition, and the mistress of error. Divine providence, which had raised the Roman empire for the more easy propagation of the gospel in many countries, was pleased to fix the fortress of faith in that great metropolis, that it might be more easily diffused from the head into all parts of the universe. St. Peter foresaw, that by triumphing over the devil in the very

seat of his tyranny, he opened a way to the conquest of the rest of the world to Christ. Eusebius, St. Jerom, and the old Roman Calendar, published by Bucherius, say that St. Peter held the see of Rome twenty-five years; though he was often absent upon his apostolic functions in other countries. According to this chronology, many place his first arrival at Rome in the second year of the reign of Claudius, of Christ, 42; but all circumstances prove it to have been in the year 40, the twelfth after the death of Christ, in 39. Lactantius mentions only his last coming to Rome under Nero, a few years before his martyrdom. If he stayed at Rome from the year 40 to 42, he returned speedily into the East; for in 44 he was thrown into prison at Jerusalem by King Agrippa; and being miraculously delivered by an angel, he again left the city, and travelling through many countries in the East he established in them bishops, as St. Agapetus assures us. He was at Rome soon after, but was banished from that city when, on account of the tumults which the Jews there raised against the Christians, as Suetonius relates, the emperor Claudius expelled them both, in the year 49. But they were soon allowed to return. St. Peter went again into the East, and in 51 was present in the general council held by the apostles at Jerusalem, in which he made a discourse to show that the obligation of the Jewish ceremonies was not to be laid on the Gentile converts. His determination was seconded by St. James, Bishop of Jerusalem, and formed by the council into a decree. The same synod confirmed to St. Paul, in a special manner, the apostleship of the Gentiles, though he announced the faith also to the Jews when occasion served. St. Peter, whilst he preached in Judea, chiefly labored in converting the Jews.

St. Peter wrote two canonical epistles. The first he dates from Babylon, by which, St. Jerom and Eusebius tell us, he meant Rome, at that time the centre of idolatry and vice. This epistle seems to have been written between the years forty-five and fifty-five. It is chiefly addressed to the converted Jews, though the apostle also speaks to the Gentile converts, as St. Austin observes. His principal view in it was to confirm them in faith under their sufferings and persecutions, and to confute

the errors of Simon and of the Nicolaits. His second epistle was written from Rome a little before his death, and may be regarded as his spiritual testament. In it he strongly exhorts the faithful to labor earnestly in the great work of their sanctification, and cautions them to stand upon their guard against the snares of heresy. We cannot doubt but St. Peter preached the gospel over all Italy, as Eusebius, Rufinus, and others assure us; and also in other provinces of the West, according to the commission which the apostles received to carry the gospel over the whole earth. Whence they did not confine themselves to single cities, except that St. James fixed his residence at Jerusalem for the sake of the Jews. St. Athanasius mentions that SS. Peter and Paul had often fled from persecutors in times of danger, till, being assured of their martyrdom by a revelation, they courageously went to meet it. Our Saviour, immediately after his resurrection, had foretold St. Peter in what manner he should glorify him in his old age, and that he should follow him even to the death of the cross. He afterwards revealed to him the time of his death. Several triumphs over the devil prepared him for that crown.

The great progress which the faith made in Rome, by the miracles and preaching of the apostles, was the cause of the persecution which Nero raised against the Church, as Lactantius mentions. Other fathers say, the resentment of the tyrant against the apostles was much inflamed by the misfortune of Simon Magus; and he was unreasonable enough to make this credible. But he had already begun to persecute the Christians from the time of the conflagration of the city, in 64. St. Ambrose tells us, that the Christians entreated St. Peter to withdraw for a while. The apostle, though unwillingly, yielded to their importunity, and made his escape by night; but going out of the gate of the city, he met Jesus Christ, or what in a vision appeared in his form, and asked him, "Lord, whither art thou going?" Christ answered, "I am going to Rome, to be crucified again." St. Peter readily understood this vision to be meant of himself, and taking it for a reproof of his cowardice, and a token that it was the will of God that he should suffer, returned into the city, and, being taken, was put into the

Mamertine prison with St. Paul. The two apostles are said to have remained there eight months, during which time they converted SS. Processus and Martinian, the captains of their guards, with forty-seven others. It is generally asserted that when they were condemmed, they were both scourged before they were put to death. If St. Paul might have been exempted on account of his dignity as a Roman citizen, it is certain St. Peter must have undergone that punishment, which according to the Roman laws, was always inflicted before crucifixion. It is an ancient tradition in Rome that they were both led together out of the city by the Ostian gate. St. Prudentius says, that they suffered both together in the same field, near a swampy ground, on the banks of the Tiber. Some say St. Peter suffered on the same day of the month, but a year before St. Paul. But Eusebius, St. Epiphanius, and most others affirm, that they suffered the same year, and on the 29th of June. St. Peter, when he was come to the place of execution, requested of the officers that he might be crucified with his head downwards, alleging that he was not worthy to suffer in the same manner as his divine Master had died before him. The executioners easily granted the apostle his extraordinary request. St. Chrysostom, St. Austin, and St. Asterius say he was nailed to the cross. Tertullian mentions that he was tied with cords. He was probably both nailed and bound with ropes. F. Pagi places the martyrdom of these two apostles in the year 65, on the 29th of June.

St. Gregory writes that the bodies of the two apostles were buried in the catacombs, two miles out of Rome. The most ancient Roman Calendar, published by Bucherius, marks their festival at the catacombs on the 29th of June. At present the heads of the two apostles are kept in silver bustoes in the Church of St. John Lateran. But one half of the body of each apostle is deposited together in a rich vault in the great Church of St. Paul, on the Ostian road; and the other half of both bodies in a more stately vault in the Vatican church, which sacred place is called from primitive antiquity, "The Confession of St. Peter, and Limina Apostolorum," and is resorted to by pilgrims from all parts of Christendom.

MOST REV. PATRICK J. RYAN, D.D.,
Archbishop of Philadelphia, Pa.

MOST REV. SEBASTIAN G. MESSMER, D. D.
Archbishop of Milwaukee, Wis.
(From a photograph shortly prior to elevation as Archbishop.)

Hochwürdigſter Sebaſtian G. Meßmer, D. D.
Erzbiſchof von Milwaukee, Wis.
(Nach einer Photographie kurz vor Erhebung zum Erzbiſchof.)

THE RIGHT REV. JOHN SAMUEL FOLEY,

THIRD BISHOP OF DETROIT, MICH.

MOST REV. JAMES EDWARD QUIGLEY,
Archbishop of Chicago.

The great St. Chrysostom never was able to name either of these holy apostles without raptures of admiration and devotion; especially when he mentions the ardent love of St. Peter for his divine Master. He calls him "the mouth of all the apostles, the leader of that choir, the head of that family, the president of the whole world, the foundation of the Church, the burning lover of Christ." St. Peter left all things to follow Christ; and in return received from him the promise of life everlasting, and in the bargain a hundredfold in this present life. O thrice happy exchange! O magnificent promise! cries out St. Bernard. O powerful words, which have robbed Egypt, and plundered its richest vessels, which have peopled deserts and monasteries with holy men, who sanctify the earth, and are its purest angels, being continually occupied in the contemplation and praises of God, the ever glorious uninterrupted employment of the blessed, which these spotless souls begin on earth to continue for all eternity in heaven.

ST. PAUL, THE APOSTLE.

This great apostle was a Jew, of the tribe of Benjamin. At his circumcision, on the eighth day after his birth, he received the name of Saul. St. Paul, being born at Tarsus, was by privilege a Roman citizen, to which quality a great distinction and several exemptions were granted by the laws of the empire. His parents sent him young to Jerusalem, where he was educated and instructed in the strictest observance of the law of Moses, by Gamaliel, a learned and noble Jew, and probably a member of the Sanhedrim; and was a most scrupulous observer of it in every point. He appeals even to his enemies to bear evidence how conformable to it his life had been in every respect. He embraced the sect of the Pharisees, which was of all others the most severe, though by its pride the most opposite to the humility of the gospel. It was a rule among the Jews that all their children were to learn some trade with their studies, were it but to avoid idleness, and to exercise the body, as well as the mind, in something serious. It is therefore probable that Saul learned in his youth the trade which he exercised even after his apostleship, of making tents.

Saul, surpassing all his equals in zeal for the Jewish law and their traditions, which he thought the cause of God, became thereby a blasphemer, a persecutor, and the most outrageous enemy of Christ. He was one of those who combined to mur-

der St. Stephen, and by keeping the garments of all who stoned that holy martyr, he is said by St. Austin to have stoned him by the hands of all the rest; to whose prayers for his enemies he ascribes the conversion of St. Paul. "If Stephen," said he, "had not prayed, the church would never have had St. Paul."

After the martyrdom of the holy deacon, the priests and magistrates of the Jews raised a violent persecution against the church at Jerusalem, in which Saul signalized himself above others. By virtue of the power he had received from the high priest, he dragged the Christians out of their houses, loaded them with chains, and thrust them into prison. He procured them to be scourged in the synagogues, and endeavored by torments to compel them to blaspheme the name of Christ. By the violences he committed, his name became everywhere a terror to the faithful. The persecutors not only raged against their persons, but also seized their estates and what they possessed in common, and left them in such extreme necessity that the remotest churches afterwards thought it incumbent on them to join in charitable contributions to their relief. All this could not satisfy the fury of Saul; he breathed nothing but threats and the slaughter of the other disciples. Wherefore, in the fury of his zeal he applied to the high priest and Sanhedrim for a commission to take up all Jews at Damascus who confessed Jesus Christ, and bring them bound to Jerusalem, that they might serve as public examples for the terror of others. But God was pleased to show forth in him his patience and mercy; and, moved by the prayers of St. Stephen and his other persecuted servants, for their enemies, changed him, in the very heat of his fury, into a vessel of election, and made him a greater man in his church, by the grace of the apostleship, than St. Stephen had ever been, and a more illustrious instrument of his glory. He was almost at the end of his journey to Damascus when, about noon, he and his company were on a sudden surrounded by a great light from heaven, brighter than the sun They all saw the light, and, being struck with amazement, fell to the ground. Then Saul heard a voice which to him was articulate and distinct, but not understood, though heard, by the rest: "Saul, Saul, why dost thou persecute me?" Christ said not

Why dost thou persecute my disciples, but me: for it is he, their head, who is chiefly persecuted in his servants. Saul answered, "Who art thou, Lord?" Christ said, "Jesus of Nazareth, whom thou persecutest. It is hard for thee to kick against the goad: to contend with one so much mightier than thyself. By persecuting my church you make it flourish, and only prick and hurt yourself." This mild expostulation of our Redeemer, accompanied with a powerful interior grace, strongly affecting his soul, cured his pride, assuaged his rage, and wrought at once a total change in him. Wherefore, trembling and astonished, he cried out, "Lord, what wilt thou have me to do?" What to repair the past? What to promote your glory? I make a joyful oblation of myself to execute your will in everything, and to suffer for your sake afflictions, disgraces, persecutions, torments, and every sort of death. The true convert expressed this, not in a bare form of words, nor with faint, languid desires, nor with any exception lurking in the secret recesses of his heart; but with an entire sacrifice of himself, and an heroic victory over the world with its frowns and charms, over the devils with their snares and threats, and over himself and all inclinations of self-love; devoting himself totally to God. A perfect model of a true conversion, the greatest work of Almighty grace! Christ ordered him to arise and proceed on his journey to the city, where he should be informed of what he expected from him. Christ would not instruct him immediately by himself, but, St. Austin observes, sent him to the ministry which he had established in his church, to be directed in the way of salvation by those whom he had appointed for that purpose. He would not finish the conversion and instruction of this great apostle, whom he was pleased to call in so wonderful a manner, but by remitting him to the guidance of his ministers; showing us thereby that his holy providence has so ordered it, that all who desire to serve him should seek his will by listening to those whom he has commanded us to hear and whom he has sent in his own name and appointed to be our guides: so perfectly would he abolish in his servants all self-confidence and presumption—the source of error and illusion. The convert, rising from the ground, found that though his eyes were open he saw nothing. Providence sent

this corporal blindness to be an emblem of the spiritual blindness in which he had lived, and to signify to him that he was henceforward to die to the world, and learn to apply his mind totally to the contemplation of heavenly things. He was led by the hand into Damascus, whither Christ seemed to conduct him in triumph. He was lodged in the house of a Jew named Judas, where he remained three days blind, and without eating and drinking. He doubtless spent his time in great bitterness of soul, not yet knowing what God required of him. With what anguish he bewailed his past blindness and false zeal against the church, we may conjecture both from his taking no nourishment during those three days, and from the manner in which he ever after remembered and spoke of his having been a blasphemer and a persecutor. Though the entire reformation of his heart was not gradual, as in ordinary conversions, but miraculous in the order of grace, and perfect in a moment; yet a time of probation and a severe interior trial (for such we cannot doubt but he went through on this occasion) was necessary to crucify the old man and all other earthly sentiments in his heart, and to prepare it to receive the extraordinary graces which God designed him. There was a Christian of distinction in Damascus, much respected by the Jews for his irreproachable life and great virtue; his name was Ananias. Christ appeared to this holy disciple, and commanded him to go to Saul, who was then in the house of Judas, at prayer: Ananias trembled at the name of Saul, being no stranger to the mischief he had done in Jerusalem, or to the errand on which he was set out to Damascus. But our Redeemer overruled his fears, and charged him a second time to go to him, saying, "Go, for he is a vessel of election to carry my name before Gentiles and kings, and the children of Israel: and I will show him how much he has to suffer for my name." For tribulation is the test and portion of all the true servants of Christ. Saul in the meantime saw in a vision a man entering, and laying his hand upon him, to restore his sight. Ananias, obeying the divine order, arose, and went to Saul, and, laying his hand upon him, said: "Brother Saul, the Lord Jesus who appeared to thee on thy journey hath sent me that thou mayst receive thy sight and be filled with the Holy Ghost." Immedi-

ately something like scales fell from his eyes, and he recovered his eyesight. Ananias added: "The God of our fathers hath chosen thee that thou shouldst know his will and see the just one, and shouldst hear the voice from his mouth: and thou shalt be his witness unto all men to publish what thou hast seen and heard. Arise, therefore; be baptized and washed from thy sins, invoking the name of the Lord." Saul then arose, was baptized, and took some refreshment. He stayed some few days with the disciples at Damascus, and began immediately to preach in the synagagues that Jesus was the Son of God, to the great astonishment of all that heard him, who said: "Is not this he who persecuted at Jerusalem those who invoked the name of Jesus, and who is come hither to carry them away prisoners?" Thus a blasphemer and a persecutor was made an apostle, and chosen to be one of the principal instruments of God in the conversion of the world. St. Paul never recalled to mind this his wonderful conversion without raptures of gratitude and praise to the divine mercy.

Though St. Paul was not one of the twelve, yet so miraculous was his vocation by the immediate voice of Christ from heaven, so wonderful the manner in which he was sent by the express command of the Holy Ghost to instruct all nations; so extraordinary was his rapt to the third heaven, by which (to use the words of St. Maximus) he was authorized and consecrated to the apostleship in heaven itself, and learned among angels what he was to teach among men; so eminent was his gift of inspiration, and his spirit of prophecy; and lastly, so many and so great were the things which he suffered and did for the honor of God, and for the conversion of nations, that he has been justly entitled to bold a place among the apostles. His miraculous conversion the church commemorates on the 25th of January. After he was baptized, he stayed some days at Damascus, and there preached Christ openly in the synagogue. But he soon retired into Arabia, probably into the country near Damascus, which city was in the power of Aretas, King of Arabia, and father-in-law to Herod Antipas. It is not mentioned how long he lived in this retirement; but coming back to Damascus, he began again to preach the faith, and confuted the Jews with

wonderful force. That obstinate race seeing themselves unable to enter the lists against him, laid a plot to take away his life, and prevailed with the governor of Damascus, under Aretas, to promise them his concurrence. They therefore kept continual watch, searched many houses, and obtained a guard of this governor to be placed at the gates to apprehend him ; but the holy convert was let down by the brethren in a basket over the wall by night. He had then continued three years partly at Damascus, and partly in his retirement in Arabia, and took this occasion to go to Jerusalem to see St. Peter. St. Barnabas, who knew him, introduced him to SS. Peter and James, and satisfied them and the church of the sincerity of his conversion : for many of the Christians at first shunned his company, fearing some design in one who had been their most furious enemy.

In this and in every other circumstance of the establishment of our holy religion, it is observable how impossible it is for the most obstinate infidel to harbor the least suspicion of human contrivance. If the revelations, miracles, and mysteries which the apostles preached, had not been true, they never would have led St. Paul into the secret ; one who was before their greatest persecutor. The authors of an imposture are extremely cautious, and infinitely suspicious and jealous. How opposite to this are the candor and sincerity of the apostles ! So great a number maintained their testimony, though it cost them the sacrifice of their lives, and every temporal advantage, whilst any one of them who could have discovered a cheat, had every advantage to expect both from Jews and Gentiles. The evidence of their miracles, the humility of their hearts, the heroic sanctity of their lives, their constancy under torments even to death, in so great a cloud of witnesses, and innumerable other circumstances, put their doctrine and testimony beyond the reach of the least suspicion or possibility of error or imposture. But had we no other motive, the manifest sincerity of the apostles in the whole tenor of their conduct, and in particular with regard to St. Paul, as well as that of this illustrious convert towards them, and in the testimony which he gave through all persecutions to the same truth, gives the utmost degree of evidence to the history of his miraculous call, and to the whole Christian religion, in which the

demonstration of one miraculous and supernatural fact evinces the divine original, and truth of the whole gospel dispensation.

St. Paul stayed fifteen days at Jerusalem, during which time he enjoyed the conversation of St. Peter, and was very active in disputing against the Jews in their synagogue; but such was their obstinacy that they shut their ears to the truths of salvation; and not being able to withstand the force of his discourses, and the evidence in which he placed the divine revelation, they had recourse to rage and violence, the impotent weapon of disappointed malice; and they sought to take away his life. The disciples, therefore, that he might escape their snares, conducted him to Cæsarea, and thence sent him by sea to Tarsus, his native city. He remained there upwards of three years, and preached in the neighboring countries of Cilicia and Syria with great success.

It seems to have been about this time that St. Paul was favored with his most extraordinary ecstacy, in which he was taken up into the third heaven or paradise, and heard and saw most sublime mysteries, which man could not utter, of which he speaks fourteen years after.

He gloried and pleased himself in persecutions and humiliations; in his own nothingness, weakness, and insufficiency, that God, his only strength and great All, might alone be considered and glorified in all things. In the fullest conviction and most sincere and feeling sentiment that he was the very abstract of miseries, poverty, and nakedness, and in a total forgetfulness and contempt of himself, he never ceased, with his whole heart, to give all honor and glory to God, and to excite his tongue, his soul, all his powers, and all created beings to praise his holy name, and thank his goodness and mercy without intermission. He feared no dangers, was deterred by no difficulties, nor daunted by any torments, or death in any form, in so noble a cause; but rejoiced in the greatest sufferings, fatigues, and labors that he might make God everywhere known, and might endeavor with his whole strength to bring all men to his most sweet and holy love. He esteemed himself for this a debtor to the whole world, Greeks and barbarians, the wise and the unwise, learned and unlearned, Jews and Gentiles.

This pure love of God and ardent zeal for his glory, could not have kindled this holy flame and consumed in him all earthly affections, had he not been crucified to the world, and dead to himself. In this disposition he so studied Christ crucified as to put on his sentiments, and to animate himself with the perfect spirit of his divine meekness, patience, charity, and humility. He could say with confidence, that he carried the marks of the precious wounds of Christ in his own body, that with him he was nailed to the cross, that he would glory in no other things save in the cross of the Lord Jesus Christ, and that he no longer lived himself, but that Christ lived in him. Can we wonder that a man so spiritual and divine, armed with the power of grace, commanding nature by the gifts of miracles, often seeing into futurity by an eminent spirit of prophecy, and raised above all things human, should trample under his feet the united legions of hell and the world banded against him? Can we be surprised that he should become the instrument of God to beat down, by the humility of the cross, the pride of the world, and subject so many nations to the humble law of the gospel? God was pleased to call his servant to this great work, at a time when the doctors at Antioch were employed in preaching, and were joined by the faithful in fasting and prayer, which pious public exercises have always attended the election of new ministers in the church. The Holy Ghost commanded, by some of the prophets, that Saul and Barnabas should be set apart for a special office of preaching. By this we are to understand the function of the apostleship, that they might propagate the faith over all nations with full authority. Thus was St. Paul assumed to the apostleship. Though the other apostles lived by the gospel, he chose not to make use of that liberty, but to gain his subsistence by making tents, such as were used by soldiers and mariners. Nevertheless, this apostle received sometimes the voluntary alms of the Christians, rejoicing in their charity, not for himself, but for their sake. For as to himself, having tried all things, he was prepared for all, ever content with his condition wherever he was. He knew how to live in want and in hunger, as well as in plenty. To defend the dignity of his apostleship, upon which the success of his preach-

ing depended, he mentioned once his revelations and privileges; but compelled by necessity for the salvation of many souls and conversion of nations: and he speaks of them in such a manner as to show that he gave all the glory to God alone, and made no account of them himself, but trembled and humbled himself more under such favors. In things which seemed to his advantage it is visibly his tongue only that mentions them, without the heart, when solicitude for the souls of his brethren betrayed the secret of his humility. But he glories in his infirmities; his heart speaks by the instrument of his tongue when he recounts whatever was a subject of confusion to him, and he styles himself from the sincere sentiment of his heart, a blasphemer, a persecutor, an abortive, the last of the apostles, and unworthy to bear that name. We have, in the Acts of the Apostles, a summary account of the missions of St. Paul, after he had received the imposition of hands.

No distance of nations could confine the ardor of this apostle's zeal. From the East he returned again to Rome. St. Athanasius assures us, that God had made known to him by a revelation, that he should suffer martyrdom in that city; whereupon, instead of flying, he with joy hastened thither. St. Austin and other fathers testify the same; and this foresight of his death may also be gathered from the assurance with which he speaks of it in his second Epistle to Timothy. He came this second time to Rome about the year 64. St. Dionysius of Corinth insinuates, that it was in company with St. Peter. St. Chrysostom tells us that St. Paul converted, among others, a beloved concubine of Nero, and that she thereupon changed her course of life, forsook the court, and served God in great sobriety and virtue, which provoked the tyrant, and was the first occasion of St. Paul's imprisonment.

At length the happy term of his labors and dangers approached, and he beheld with joy the great moment, in which Christ called him to his glory. The Holy Ghost had discovered to him the day and the hour long before, as St. Prudentius assures us. His martyrdom happened in the year 65, on the 29th of June. St. Sulpicius Severus says that it fell out before the war in Judæa, which broke out in May, in the twelfth year

of Nero, of Christ, 66. St. Paul was beheaded, as St. Peter of Alexandria, Eusebius, St. Jerom, St. Chrysostom, Prudentius, and other ancient writers testify; and his dignity of a Roman citizen did not allow him to be crucified. He suffered at the Salvian waters, which piece of ground St. Gregory the Great, part of whose estate it was, gave, on that account, to the church where his body rested.

SAINT AMBROSE.

Doctor of the Church.

An invincible courage and constancy in resisting evil is a necessary ingredient of virtue, especially in the episcopal character. Gentleness, meekness, humility, and obedience, make the servant of God ready to yield and conform himself to everyone in things indifferent; but in those of duty he is inflexible, not with wilfulness or obstinacy, but with modesty, yet invincible firmness. Of this virtue St. Ambrose, in the judgment of the learned Hermant, was the most admirable model among all the great pastors of God's Church since the Apostles. His father, whose name was also Ambrose, was prefect of the prætorium in Gaul, where the saint was born in the year 340. The father of St. Ambrose dying whilst he was yet an infant, his mother left Gaul and returned to Rome, her own country. She took special care of the education of her children, and Ambrose profited much by her instructions, and by the domestic examples which she, his sister, and other holy virgins that were with them, set him.

While governor of Milan, the city was distracted by furious parties and tumults, about the election of a new bishop—some of the clergy and people demanding an Arian, others a Catholic, for their pastor. To prevent an open sedition, St. Ambrose thought it the duty of his office to go to the church in which the assembly was held; there he made an oration to the people with much discretion and mildness, exhorting them to proceed in their choice with the spirit of peace, and without tumult. While he was yet speaking, a child cried out, "Ambrose Bishop." This the whole assembly took up, and both Catholics

and Arians unanimously proclaimed him Bishop of Milan. This unexpected choice surprised him; he presently withdrew, and made use of all the artifices he could to shun this charge. Ambrose finding it in vain to resist any longer, yielded himself up; but insisted that the canons forbade anyone who was only a catechumen to be promoted to the priesthood. He was answered, that such ecclesiastical canons may be dispensed with on extraordinary occasions. Ambrose, therefore, was first baptized, and after due preparation, received the episcopal consecration on the 7th of December, in 374. St. Ambrose was about thirty-four years old when he was ordained bishop.

He was no sooner placed in the episcopal chair but, considering that he was no longer a man of this world, and resolving to break all ties which could hold him to it, he gave to the church and the poor all the gold and silver of which he was possessed. His lands and estates he gave also to the church, reserving only an income for the use of his sister Marcellina, during her life. The care of his family and temporalities he committed to his brother Satyrus, that, being disengaged from all temporal concerns, he might give himself up wholly to his ministry and prayer. So perfectly did he renounce the world, and his mind dwelt so much above it, that temptations to riches and honors never had any weight with him. He purged the diocese of Milan of the leaven of the Arian heresy with such wonderful success, that, in the year 385, there remained not one citizen of Milan infected with it, except a few Goths, and some persons belonging to the imperial family, as he assures us. He had a soul exquisitely tender and compassionate, and he often employed his interest to save the lives of condemned persons. He wept with those that wept, and he rejoiced with those that rejoiced. His charity was as extensive as the necessities of human nature, and he styled the poor his stewards and treasurers, in whose hands he deposited his revenues. It was his constant care and practice to do good for evil, and to requite affronts and injuries by offices of kindness. His chamber was for the greatest part of the day filled with persons who came to consult him, and to ask his private advice.

The Goths had extended their ravages from Thrace into Illy-

ricum, and as far as the Alps. St. Ambrose, not content to lay out all the money he could raise in redeeming the captives, employed for that use the gold vessels belonging to the Church, which he caused to be broken and melted down; but such only as were not yet consecrated, reserving those which were for a more pressing necessity. Many Arians who, upon that occasion, fled from Illyricum into Italy, were converted to the faith by the care of St. Ambrose, who was indefatigable in every branch of his pastoral charge. Every Lent he bestowed so much pains and labor in instructing the catechumens, that, when he died, five bishops could hardly go through with that which he used himself to perform.

In 381 St. Ambrose held a council at Milan, against the heresy of Apollinaris; and assisted at another at Aquileia, in which he procured the deposition of two Arian bishops named Palladius and Secundianus. In a journey which he made to Sirmich, he compassed the election of a Catholic bishop to occupy that see, nothwithstanding the intrigues of the Empress Justina in favor of an Arian candidate. In 382 our saint assisted at a council which Pope Damasus held at Rome, in order to apply a remedy to the divisions which reigned in the oriental church about the see of Antioch.

When Maximus usurped the supreme power in Gaul, and was meditating a descent upon Italy, Valentinian and his mother the Empress Justina sent Ambrose to dissuade him from the undertaking; and the embassy was successful. In these times of confusion the Gentiles at Rome attempted to restore the abolished rites of their superstition. At their head appeared Quintus Aurelius Symmachus, a senator of great eminence an admirable scholar, statesman, and orator, at that time prefect of Rome. In autumn, in the year 384, this man presented a request to Valentinian, in the name of the senate, begging that the altar of victory might be re-established in the senate house, and the salaries restored to the priests and vestal virgins; to which he ascribed the victories and prosperity of ancient Rome. This petition St. Ambrose opposed in two epistles to the Emperor, and was successful.

The Empress Justina, though an Arian, durst not openly

espouse the interest of her sect during the lives of her husband, Valentinian I., and of Gratian. But the peace which St. Ambrose had procured between Maximus and her son gave her an opportunity to persecute the Catholics, especially the holy bishop —for she ungratefully forgot the obligations which she and her son had to him. When Easter was near at hand, in 385, she sent to him certain ministers of state to demand of him the Portian basilic, now called St. Victor's, without the city, for the use of the Arians, for herself, her son, and many officers of the court. The saint replied, that he could never give up the temple of God.

The empress, therefore, in the following Lent, in 386, again demanded of St. Ambrose the Portian basilic. The holy prelate answered, "Naboth would not give up the inheritance of his ancestors, and shall I give up that of Jesus Christ? God forbid that I should abandon that of my fathers, of St. Dionysius, who died in exile for the defence of the faith; of St. Eustorgius, the confessor; of St. Miroclus, and of all of the other holy bishops, my predecessors." Dalmatius, a tribune and notary, came to St. Ambrose from the emperor, with an order that he should choose his judges at court, as Auxentius had done on his side, that his and Auxentius's cause might be tried before them and the emperor, which, if he refused to do, he was forthwith to retire, and yield up his see to Auxentius. The saint took the advice of his clergy, and of some Catholic bishops who were then at Milan; then wrote his answer to the emperor, wherein, amongst other things, he says, "Who can deny that, in causes of faith, the bishops judge Christian emperors; so far are they from being judged by them. Would you have me choose lay judges, that if they maintain the true faith, they may be banished or put to death? Would you have me expose them either to a prevarication or to torments? Ambrose is not of that consequence, for the priesthood to be debased and dishonored for his sake. The life of one man is not to be compared with the dignity of all the bishops. If a conference is to be held about the faith, it belongs to the bishops to hold it, as was done under Constantine, who left them the liberty of being judges."

After sending this remonstrance to the emperor, signed by

his own hand, St. Ambrose retired into the Church, where he was for some time guarded by the people, who stood within doors night and day, lest he should be carried away by violence; and the church was soon surrounded by soldiers sent from court, who suffered people to go in, but no one to come out. St. Ambrose being thus shut up with the people, preached often to them. One of those sermons, which he made on Palm Sunday, is extant, under this title: "On not delivering up the Basilics." In it he says, "Are you afraid that I would forsake you, to secure my own life? But you might have observed by my answer, that I could not possibly forsake the Church, because I fear the Lord of the whole world more than the emperor; that if they carry me by force from the Church, they may draw away my body, but they can never separate my mind from it: that if he proceeds against me as a prince, I will suffer as a bishop. Why then are you troubled? I shall never quit you voluntarily; but I can never resist or oppose violence. I can sigh and lament: I can weep and groan. But tears are my only arms against swords, soldiers, and Goths. Bishops have no other defence. I cannot, I ought not to resist any other ways. But as to flying away and forsaking my Church, that I will never do. The respect which I have for the emperor does not make me yield cowardly: I offer myself willingly to torments, and fear not the mischiefs they threaten me with. It was proposed to me to deliver up the vessels belonging to the church. I answered, that if they asked me for my land, my gold, or my silver, I willingly offered them: but I can take nothing out of the Church of God. If they aim at my body and my life, you ought only to be spectators of the combat; if it is appointed by God, all your precautions will be vain. He that loveth me cannot give a better testimony thereof than by suffering me to become the victim of Jesus Christ.—I expected something extraordinary, either to be killed by the sword, or to be burnt for the name of Jesus Christ. They offer me pleasures instead of sufferings. Let none therefore disturb you by saying, that a chariot is prepared, or that Auxentius hath spoken severe things.—It was generally said, that murderers were sent, and that I was condemned to die. I fear it not, and will not leave this place.

Whither should I go? is not every place full of groans and tears, since orders are everywhere to drive away Catholic bishops, to put those to death who resist, and to proscribe all the officers of cities who put not these orders in execution.—What have we said in our answers to the emperor which is not agreeable to duty and humility?" The saint spoke, with an astonishing intrepidity, of the sword, fire, or banishment, detected, boldly the impiety of Auxentius, and other Arian persecutors, and called their new law a flying sword sent over the empire to kill some by corporal death, others in their souls by the guilt of sacrilege. What he mentioned of the chariot is explained by Paulinus, who relates that one Euthymius had placed a chariot at a house near the Church, that he might take away St. Ambrose with greater ease, and carry him into banishment. But a year after, he was himself put into the same chariot, and carried from that very house into banishment: under which misfortune St. Ambrose furnished him with money and other necessaries for his journey. When St. Ambrose had remained several days in the Church and adjacent buildings within its inclosure, with the people who kept the doors shut, and guarded the passes, the guards were removed, and he returned to his house.

In the year 387, news daily came to Milan of the preparations Maximus was making to invade Italy. Maximus thought Britain, Gaul, and Spain, which he possessed in peace, and without danger of being molested, as nothing, so long as he was not master of Italy: and the astonishing success of his usurpation made him only enlarge his views further, and think more due to him. Valentinian and his weak mother were in no condition to oppose him, and in this distress they had again recourse to St. Ambrose, whom they besought to stand in the gap, and venture on a second embassy to stop the march of a prosperous usurper. The good bishop, burying the memory, both of public and private injuries, readily undertook the journey, and arriving at Triers, the next day went to court He returned to Milan, and wrote to Valentinian an account of his unsuccessful embassy, advising him to be cautious how he treated with Maximus, a concealed enemy, who pretended peace,

but intended war. The event showed the truth of this conjecture. For Valentinian sent Domninus, a favorite courtier, to succeed St. Ambrose in this embassy. Maximus entertained him with all the obliging caresses and demonstrations of honor, amused him with assurances, and, as an instance of his friendship toward Valentinian, sent back with him a considerable part of his army, as he gave out, to assist the emperor against the barbarians who were than falling upon Pannonia. But these soldiers, coming to the Alps, seized all the narrow passages; which was no sooner done, but Maximus followed with his whole army, and marched without the least opposition into Italy, where he took up his quarters at Aquileia.

The news of this unexpected surprise carried terror into every place. Valentinian and his mother, in the utmost consternation, took ship, and fled to Thessalonica, whence they sent to the Emperor Theodosius, to beg his speedy assistance before all was lost. That great prince had been employed in quelling the barbarians on different sides, and settling the peace of the Church and state in the East, which had hindered him from revenging the death of Gratian. Upon receiving the message of the fugitive young emperor, he left Constantinople, and went to Thessalonica, where, in the most tender and paternal manner, he comforted the distressed remains of the family of the great Valentinian I. He represented to the young prince that, by favoring the Arian impiety, and persecuting the Catholic Church, he had provoked heaven; and he effaced out of his mind all the impressions of heresy; for it was a fundamental maxim with Theodosius to undertake no enterprise without first doing everything by which he might engage God on his side. Theodosius being then a widower, and meeting at Thessalonica the Princess Galla, a sister to Valentinian II., to give him a pledge of his friendship, married her, and in spring 388, declared war against Maximus, and dismissed the ambassador the tyrant had sent to court his favor. He entirely defeated Maximus upon the banks of the Save, near Siscia, now Peisseg, in Pannonia; and was inclined to spare his life; but at last suffered him to be beheaded on the 28th of July, 388, after he had reigned almost five years.

Theodosius returned to Milan on the 1st of September, and restored the whole western empire to Valentinian, in whose mind, by repeated instructions, he imprinted so deeply the Catholic Faith, that the young prince put himself entirely under the discipline of St. Ambrose, and honored him as his father to his death. His mother, Justina, was dead before the end of the war. The heresiarch Jovinian, having been condemned by Pope Siricius, at Rome, retired to Milan; but was there rejected by Theodosius, and anathematized by St. Ambrose, in a council which he held in 390.

This council was yet sitting, when the news of a dreadful massacre committed at Thessalonica, was brought to Milan. Botheric, one of the imperial officers had been slain in a tumult, which so enraged Theodosius that he issued a mandate for a promiscuous massacre of the inhabitants and about 7,000 persons were butchered by the soldiery. The horror with which the news of this tragical scene filled the breast of St. Ambrose and his colleagues is not to be expressed. Soon after, the emperor, according to his custom, went to church. But St. Ambrose went out and met him at the church-porch, and forbade him any further entrance, until he should have done penance. Theodosius submitted, accepted the penance which the Church prescribed, and retired to his palace, where he passed eight months in mourning, without ever going into the church, and clad with penitential or mourning weeds. St. Ambrose ordered him to place himself amongst the public penitents in the Church. Sozomen assures us that the emperor made a public confession of his sin; and St. Ambrose, in his funeral oration, describes how he knelt at the church door, and lay long prostrate in the rank of the penitents, repeating with David, "My soul hath cleaved to the pavement: O Lord, restore my life, according to thy word." Theodosius, after his absolution, passed no day to his death on which he did not bewail afresh this offence, into which he was drawn by surprise, and through the instigation of others, as St. Ambrose remarks.

Theodosius, after staying almost three years in the West, left Valentinian in peaceable possession of that empire, and would carry home no other recompense of his labors and victories

than the glory of having restored that prince, and afforded so many nations a disinterested protection. The young Valentinian followed in everything the advice and instructions of St. Ambrose, honoring and loving him with as much ardor as his mother had formerly persecuted him with fury. Never was prince more ready to correct his faults. In order to regulate the manners of the clergy, that they might be the light of the world, he composed, in 386, three books "On the Offices of the Ministers;" in which, however, he often descends to general precepts of morality adapted to Christians of all denominations.

One of St. Ambrose's last actions was the ordination of St. Honoratus, Bishop of Vercelli. A few days before he fell sick, he foretold his death, but said he should live till Easter. Before he took his bed he continued his usual studies, and expounded the forty-third psalm. After having ordained a bishop of Pavia, he was taken so ill that he kept his bed a long time. Upon this news, Count Stilico, the guardian and prime-minister of Honorius, who governed the western empire, was much troubled, and said publicly, "The day that this great man dies, destruction hangs over Italy." And, therefore, sending for as many of the nobility and magistrates of the city as he knew had the greatest interest and sway with the bishop, he persuaded them to go to him, and by all means prevail with him to beg of God a longer life. They went, and standing about his bed with tears, entreated him to intercede with heaven for his own life, for the sake of others; to whom he answered, "I have not so behaved myself among you that I should be ashamed to live longer; nor am I afraid to die, because we have a good master." The day on which he expired, he lay with his hands extended in form of a cross for several hours, moving his lips in constant prayer, though it could not be understood what he said. St. Honoratus, bishop of Vercelli, was there, and being gone into an upper chamber to take a little rest, heard a voice crying three times to him: "Arise, and make haste; for he is going to depart." He went down, and gave him the body of our Lord, which the saint had no sooner swallowed, but he gave up the ghost. St. Ambrose died about midnight before Holy Saturday, the 4th of April, in 397. He was about fifty-seven years old, and had been bishop

twenty-two years and four months. The common suffrage of all antiquity has ranked him among the four great doctors of the Latin Church.

SAINT JOHN CHRYSOSTOM.

Archbishop of Constantinople, and Doctor of the Church.

THIS incomparable doctor, on account of the fluency and sweetness of his eloquence, obtained soon after his death the surname of Chrysostom or Golden Mouth, which we find given him by St. Ephrem of Antioch, Theodoret, and Cassiodorus. But his tender piety, and his undaunted courage and zeal in the cause of virtue, are titles far more glorious, by which he holds an eminent place among the greatest pastors and saints of the church. About the year 344, according to F. Stilting, Antioch, the capital city of the East, was ennobled by his illustrious birth. He had one elder sister, and was the only son and heir of Secundus, master of the horse, that is, chief commander of the imperial troops in Syria. His mother Anthusa, left a widow at twenty years of age, continued such the remainder of her life, dividing her time between the care of her family and the exercises of devotion. Her example in this respect made such an impression on our saint's master, a celebrated pagan sophist, that he could not forbear crying out, "What wonderful women have the Christians!" She managed the estate of her children with great prudence and frugality, knowing this to be part of her duty to God, but she was sensible that their spiritual instruction in virtue was of infinitely greater importance. From their cradle she instilled into them the most perfect maxims of piety, and contempt of the world. The ancient Romans dreaded nothing more in the education of youth, than their being ill-taught the first principles of the sciences; it being more difficult to unlearn the errors then imbibed, than to begin on a mere tabula rasa, or blank paper. Wherefore Anthusa provided her son the ablest masters in every branch of literature, which the empire at that time afforded. Eloquence was esteemed the highest accomplishment, especially among the nobility, and was the surest means of raising men to the first dignities in the state. John

studied that art under Libanius, the most famous orator of that age; and such was his proficiency, that even in his youth he excelled his masters. Libanius being asked by his pagan friends on his death-bed, about the year 390, who should succeed him in his school: "John," said he, "had not the Christians stolen him from us." Our saint was then priest.

The first dignities of the empire were open to John; but his principal desire was to dedicate himself to God, without reserve, in holy solitude. Christ crucified was the only object of his heart, and nothing could make him look back after he had put his hand to the plough. And his progress in virtue was answerable to his zealous endeavors.

St. Meletius, Bishop of Antioch, called the young ascetic to the service of the church, gave him suitable instructions, during three years, in his own palace, and ordained him Reader.

Four years after, in 374, he retired into the mountains near Antioch, among certain holy anchorets who peopled them, where he remained six years. St. Chrysostom passed four years under the conduct of a veteran Syrian monk, and afterwards two years in a cave as a hermit. The dampness of this abode brought on him a dangerous distemper, and for the recovery of his health he was obliged to return into the city. He was ordained deacon by St. Meletius, in 381, and priest by Flavian in 386, who at the same time constituted him his vicar and preacher, our saint being then in the forty-third year of his age. He discharged all the duties of that arduous station during twelve years, being the hand and the eye of his bishop, and his mouth to his flock. The instruction and care of the poor he regarded as his first obligation; this he always made his favorite employment and his delight. He never ceased in his sermons to recommend their cause and the precept of almsdeeds to the people. Antioch, he supposes, contained at that time one hundred thousand Christian souls; all these he fed with the word of God, preaching several days in the week, and frequently several times on the same day. He confounded the Jews and Pagans, also the Anomæans, and other heretics. He abolished the most inveterate abuses, repressed vice, and changed the whole face of

that great city. It seemed as if nothing could withstand the united power of his eloquence, zeal, and piety.

St. Chrysostom had been five years deacon, and twelve years priest, when Nectarius, Bishop of Constantinople, dying in 397, the emperor Arcadius, at the suggestion of Eutropius the eunuch, his chamberlain, resolved to procure the election of our saint to the patriarchate of that city, and thus John was consecrated on the 26th of February, in 398. In regulating his own conduct and his domestic concerns, he retrenched all the great expenses which his predecessors had entailed on their dignity, which he looked upon as superfluous, and an excessive prodigality; and these sums he applied to the relief of the poor, especially of the sick. For this purpose he erected and maintained numerous hospitals, under the government of holy and charitable priests, and was very careful that all the servants and attendants were persons of great virtue, tenderness, compassion, and prudence. His own family being settled in good order, the next thing he took in hand after his promotion was the reformation of his clergy. This he forwarded by zealous exhortations and proper rules for their conduct, tending both to their sanctification and exemplarity. And to give these his endeavors their due force, he lived an exact model of what he inculcated to others. By the invincible power of his eloquence and zeal he tamed the fiercest sinners, and changed them into meek lambs: he converted an incredible number of idolaters and heretics. His mildness towards sinners was censured by the Novatians: he invited them to repentance with the compassion of the most tender father, and was accustomed to cry out: "If you are fallen a second time, or even a thousand times into sin, come to me and you shall be healed." But he was firm and severe in maintaining discipline, though without harshness; to impenitent sinners he was inflexible.

Neither was this pastoral care confined to his own flock or nation: he extended it to the remotest countries. He sent a bishop to instruct the Nomades or wandering Scythians; another, an admirable man, to the Goths. Palestine, Persia, and many other distant provinces felt the most beneficent influence of his zeal.

In the year 400, St. Chrysostom held a council of bishops at Constantinople, one of whom had preferred a complaint against his metropolitan, Autoninus, the Archbishop of Ephesus, which consisted of several heads, but that chiefly insisted on was simony. All our saint's endeavors to discuss this affair being frustrated by the distance of places, he found it necessary, at the solicitation of the clergy and people of Ephesus, to go in person to that city, though the severity of the winter season, and the ill state of health he was then in, might be sufficient motives for retarding this journey. In this and the neighboring cities several councils were held, in which the Archbishop of Ephesus, and several other bishops in Asia, Lycia, and Phrygia, were deposed for simony.

It remained that our saint should glorify God by his sufferings, as he had already done by his labors; and if we contemplate the mystery of the cross with the eyes of faith, we shall find him greater in the persecutions he sustained than in all the other occurrences of his life.

The first open adversary of our saint was Severianus, Bishop of Gabala, in Syria, to whom the saint had left the care of his church during his absence. This man had acquired the reputation of a preacher, was a favorite of the empress Eudoxia, and had employed all his talents and dexterity to establish himself in the good opinion of the court and people, to the prejudice of the saint, against whom he had preached in his own city. Severianus being obliged to leave Constantinople at the saint's return, he made an excellent discourse to his flock on the peace Christ came to establish on earth, and begged they would receive again Severianus, whom they had expelled the city.

Another enemy of the saint was Theophilus, Patriarch of Alexandria, whom Sozomen, Socrates, Palladius, St. Isidore of Pelusium, and Synesius, accuse of avarice and oppression to gratify his vanity in building stately churches; of pride, envy, revenge, dissimulation, and an uncontrollable love of power and rule, by which he treated other bishops as his slaves, and made his will the rule of justice. His three paschal letters, which have reached us, show that he wrote without method, and that his reflections and reasonings were neither just nor apposite,

whence the loss of his other writings is not much to be regretted. These spiritual vices sullied his zeal against the Anthropomorphites, and his other virtues. He died in 412, wishing that he had lived always in a desert, honoring the name of the holy Chrysostom, whose picture he caused to be brought to his bedside, and, by reverencing it, showed his desire to make atonement for his past ill conduct towards our saint. This turbulent man had driven from their retreat four abbots of Nitria, called the tall brothers, on a groundless suspicion of Origenism, as appears from Palladius, though it was believed by St. Jerom, which is maintained by Baronius. St. Chrysostom admitted them to communion, but not till they had juridically cleared themselves of it in an ample manner. This, however, was grievously resented by Theophilus; but the empress Eudoxia, who, after the disgrace of Eutropius, governed her husband and the empire, was the main spring which moved the whole conspiracy against the saint. Zozimus, a heathen historian, says that her flagrant avarice, her extortions and injustices, knew no bounds, and that the court was filled with informers, calumniators, and harpies, who, being always on the watch for prey, found means to seize the estates of such as died rich, and to disinherit their children or other heirs.

No wonder that a saint should displease such a court whilst he discharged his duty to God. He had preached a sermon against the extravagance and vanity of women in dress and pomp. This was pretended by some to have been levelled at the empress; and Severianus was not wanting to blow the coals. Knowing Theophilus was no friend to the Saint, the empress, to be revenged of the supposed affront, sent to desire his presence at Constantinople, in order to depose him. He obeyed the summons with pleasure, and landed at Constantinople, in June, 433, with several Egyptian bishops his creatures. refused to see or lodge with John, and got together a packed cabal of thirty-six bishops, the saint's enemies, in a church at Chalcedon, calling themselves the synod at the Oak, from a great tree which gave name to that quarter of the town. The heads of the impeachment drawn up against the holy bishop were, that he had deposed a deacon for beating a servant; that

he had called several of his clergy base men; had deposed bishops out of his province; had ordained priests in his domestic chapel, instead of the cathedral; had sold things belonging to the church; that nobody knew what became of his revenues; that he eat alone; and that he gave the holy communion to persons who were not fasting: all which were false or frivolous. The saint held a legal council of forty bishops in the city at the same time; and refused to appear before that at the Oak, alleging most notorious infractions of the canons in their pretended council. The cabal proceeded to a sentence of deposition, which they sent to the city and to the emperor, to whom they also accused him of treason, for having called the empress Jezebel, a false assertion, as Palladius testifies. The emperor hereupon issued out an order for his banishment, but the execution of it was opposed by the people, who assembled about the great church to guard their pastor. He declared that he was ready to lay down a thousand lives for them, if at his disposal, and that he suffered only because he had neglected nothing to save their souls.

On the third day after the unjust sentence given against him, having received repeated orders from the emperor to go into banishment, and taking all possible care to prevent a sedition, he surrendered himself, unknown to the people, to the Count, who conducted him to Prænetum, in Bithynia. After his departure his enemies entered the city with guards, and Severianus mounted the pulpit, and began to preach, pretending to show the deposition of the saint to have been legal and just. But the people would not suffer him to proceed, and ran about as if distracted, loudly demanding in a body the restoration of their holy pastor. The next night the city was shook with an earthquake. This brought the empress to reflect with remorse on what she had done against the holy bishop. She applied immediately to the emperor, under the greatest consternation, for his being recalled; crying out, "Unless John be recalled, our empire is undone:" and with his consent she despatched letters the same night, inviting him home with tender expressions of affection and esteem, and protesting her ignorance of his banishment. Almost all the city went out to meet him, and great

numbers of lighted torches were carried before him. He stopped in the suburbs, refusing to enter the city till he had been declared innocent by a more numerous assembly of bishops. But the people would suffer no delay: the enemies of the saint fled, and he resumed his functions, and preached to his flock. He pressed the emperor to call Theophilus to a legal synod; but that obstinate persecutor alleged that he could not return without danger of his life. However, Sozomen relates, that three score bishops ratified his return. But the fair weather did not last long. A silver statue of the empress having been erected on a pillar before the great church of St. Sophia, the dedication of it was celebrated with public games, which, besides disturbing the divine service, engaged the spectators in extravagances and superstition. St. Chrysostom had often preached against licentious shows; and the very place rendered these the more criminal. On this occasion, fearing lest his silence should be construed as an approbation of the thing, he with his usual freedom and courage, spoke loudly against it. Though this could only affect the Manichæan overseer of these games, the vanity of the empress made her take the affront to herself, and her desires of revenge were implacable. His enemies were invited back: Theophilus durst not come, but sent three deputies. Though St. John had forty-two bishops with him, this second cabal urged to the emperor certain canons of an Arian council of Antioch, made only to exclude St. Athanasius, by which it was ordained that no bishop who had been deposed by a synod, should return to his see till he was restored by another synod. This false plea overruled the justice of the saint's cause, and Arcadius sent him an order to withdraw. He refused to forsake a church committed to him by God, unless forcibly compelled to leave it. The emperor sent troops to drive the people out of the churches on Holy Saturday, and the holy places were polluted with blood and all manner of outrages. The saint wrote to Pope Innocent, begging him to declare void all that had been done; for no injustice could be more notorious. He also wrote to beg the concurrence of certain other holy bishops of the West. The pope having received from Theophilus the acts of the false council at the Oak, even

by them saw the glaring injustice of its proceedings, and wrote to him, exhorting him to appear in another council, where sentence should be given according to the canons of Nice, meaning by those words to condemn the Arian canons of Antioch. He also wrote to St. Chrysostom, to his flock, and several of his friends; and endeavored to redress these evils by a new council, as did also the emperor Honorius. But Arcadius and Eudoxia found means to prevent its assembling, the very dread of which made Theophilus, Severianus, and other ringleaders of the faction to tremble.

St. Chrysostom was suffered to remain at Constantinople two months after Easter. On Thursday in Whitsun week the emperor sent him an order for his banishment. The holy man, who received it in the church, said to those about him, "Come, let us pray, and take leave of the angel of the church." He took leave of the bishops, and, stepping into the baptistry, also of St. Olympias and the other deaconesses, who were overwhelmed with grief and bathed in tears. He then retired privately out of the church, to prevent a sedition, and was conducted by Lucius, a brutish captain, into Bithynia, and arrived at Nice on the 20th of June, 404. The saint enjoyed himself comfortably at Nice; but Cucusus was pitched upon by Eudoxia for the place of his banishment, a poor town in Armenia, in the deserts of Mount Taurus. The pope refused to hold communion with Theophilus or any of the abettors of the persecution of our saint. He and the emperor Honorius sent five bishops to Constantinople to insist on a council, and that in the meantime St. Chrysostom should be restored to his see, his deposition having been notoriously unjust. But the deputies were cast into prison in Thrace. His impious enemies, seeing the whole Christian world both honor and defend him, resolved to rid the world of him. With this view they procured an order from the emperor that he should be removed to Arabissus, and thence to Pytius, a town situated on the Euxine Sea, near Colchis, at the extremity of the empire on the frontiers of the Sarmatians, the most barbarous of the Scythians. Two officers were ordered to convey him thither in a limited number of days, through very rough roads, with a promise of promotion if, by hard usage, he should die in their

hands. They so faithfully obeyed their cruel instructions that before he reached the sea coast of Euxine, he expired at Comana in Pontus in the sixtieth year of his age. His ashes were afterwards carried to Rome, and rest under an altar which bears his name in the Vatican church. The saint was low in stature: and his thin, mortified countenance bespoke the severity of his life. The austerities of his youth, his cold solitary abode in the mountains, and the fatigues of continual preaching, had weakened his breast, which occasioned his frequent distempers. But the hardships of his exile were such as must have destroyed a person of the most robust constitution. Pope Celestine, St. Austin, St. Nilus, St. Isidore of Pelusium, and others, call him the illustrious doctor of churches, whose glory shines on every side, who fills the earth with the light of his profound sacred learning, and who instructs by his works the remotest corners of the world, preaching everywhere, even where his voice could not reach. They style him the wise interpreter of the secrets of God, the sun of the whole universe, the lamp of virtue, and the most shining star of the earth. The incomparable writings of this glorious saint, make his standing and most authentic eulogium.

SAINT JEROM.

Doctor of the Church.

St. Jerom, who is allowed to have been, in many respects, the most learned of all the Latin fathers, was born at Stridonium, now Sdrigni, a small town upon the confines of Pannonia, Dalmatia, and Italy, near Aquileia. He had a brother much younger than himself, whose name was Paulinian. His father, called Eusebius, was descended from a good family, and had a competent estate; but, being persuaded that a good education is the most precious inheritance that a parent can leave to his children, took great care to have his son instructed in piety, and in the first principles of literature at home, and afterwards sent him to Rome.

Being arrived at man's estate, and very desirous of improving his studies, he resolved upon travelling, in order to further

this design. A vehement thirst after learning put him upon making a tour through Gaul, where the Romans had erected several famous schools, especially at Marseilles, Toulouse, Bourdeaux, Autun, Lyons, and Triers. It had been St. Jerom's greatest pleasure at Rome to collect a good library, and to read all the best authors: in this such was his passion, that it made him sometimes forget to eat or drink. Cicero and Plautus were his chief delight. He purchased a great many books, copied several, and procured many to be transcribed by his friends.

St. Jerom shut himself up in a monastery at Aquileia for some time, that he might with greater leisure and freedom pursue his studies, and then returned to Rome, resolving to betake himself wholly to his studies and retirement. Experience soon convinced him that neither his own country nor Rome were fit places for a life of perfect solitude, at which he aimed, wherefore he resolved to withdraw into some distant country.

The saint having spent some time at Antioch, went into a hideous desert, lying between Syria and Arabia, in the country of the Saracens, where the holy abbot, Theodosius, received him with great joy, and spent there four years in studies, and the fervent exercises of piety. Jerom now began the study of Hebrew and devoted his scholarship to the Holy Scripture. He received at Antioch the holy order of priesthood before the end of the year 377; to which promotion he only consented on this condition, that he should not be obliged to serve that or any other church in the functions of his ministry. Soon after his ordination he went into Palestine, and visited the principal holy places situated in different parts of that country, but made Bethlehem his most usual residence. He had recourse to the ablest Jewish doctors to inform himself of all particulars relating to all the remarkable places mentioned in the sacred history, and he neglected no means to perfect himself in the knowledge of the Hebrew tongue. For this he addressed himself to the most skilful among the Jews: one of his masters, by whose instructions he exceedingly improved himself, spoke Hebrew with such gracefulness, true accent, and propriety of expression, that he passed among the Jewish doctors for a true Chaldean.

About the year 380, our saint went to Constantinople, there to study the holy scriptures under St. Gregory Nazianzen, who was then bishop of that city. In several parts of his works he mentions this with singular satisfaction, and gratitude for the honor and happiness of having had so great a master in expounding the divine oracles, as that most eloquent and learned doctor. Upon St. Gregory's leaving Constantinople, in 381, he returned into Palestine. Not long after, he was called to Rome, as he testifies. He went thither in the same year, 381, with St. Paulinus of Antioch and St. Epiphanius, who undertook that journey to attend a council which Damasus held about the schism of Antioch. The two bishops stayed the winter in Rome, and then returned into the East; but Pope Damasus detained St. Jerom with him, and employed him as his secretary in writing his letters, in answering the consultations of bishops, and in other important affairs of the church.

Our holy doctor soon gained at Rome a universal love and esteem, on account of his religious life, his humility, eloquence, and learning. Many among the chief nobility, clergy, and monks sought to be instructed by him in the holy scriptures, and in the rules of Christian perfection. He was charged likewise with the conduct of many devout ladies, as St. Marcella, her sister Asella, and their mother Albina; Melania the elder, Marcellina, Felicitas, Lea, Fabiola, Læta, Paula, and her daughters, with many others.

The instruction of these and many other devout persons did not so engross our saint's time and attention, but he was always ready to acquit himself of all that Pope Damasus recommended to his care, and, by other labors, to render important services to the Catholic Church. After having stayed about three years at Rome, St. Jerom resolved to return into the East, there to seek a quiet retreat. He arrived at Jerusalem in the middle of winter, near the close of the year 385, and in the following spring went into Egypt, to improve himself in sacred learning, and in the most perfect practices of the monastic institute. At Alexandria, he, for a month, received the lessons of the famous Didymus, and profited very much by his conversation in 386 He visited the chief monasteries of Egypt; after which he re-

turned into Palestine, and retired to Bethlehem. It was thought that he could not be further instructed in the knowledge of the Hebrew language; but this was not his own judgment of the matter; and he applied again to a famous Jewish master, called Bar-Ananias, who, for a sum of money, came to teach him in the night-time, lest the Jews should know it. Church history, which is called one of the eyes of theology, became a favorite study of our holy doctor. All the heresies which were broached in the church in his time, found him a warm and indefatigable adversary.

Whilst he was an inhabitant of the desert of Chalcis, he drew his pen against the Luciferian schismatics. After the unhappy council of Rimini, in which many orthodox bishops had been betrayed, contrary to their meaning, into a subscription favorable to the Arians, St. Athanasius, in his council of Alexandria, in 362, and other Catholic prelates, came to a resolution to admit those prelates to communion, upon their repentance. This indulgence displeased Lucifer, Bishop of Cagliari, a person famous for his zeal and writings against the Arians, in the reign of Constantius. St. Jerom composed a dialogue against the Luciferians, in which he plainly demonstrates, by the acts of the council of Rimini, that in it the bishops were imposed upon. In the same work he confutes the private heresy of Hilary, a Luciferian deacon at Rome, that the Arians, and all other heretics and schismatics, were to be rebaptized; on which account St. Jerom calls him the Deucalion of the world.

Our holy doctor, whilst he resided at Rome, in the time of Pope Damasus, in 384, composed his book against Helvidius, "On the Perpetual Virginity of the Blessed Virgin Mary." Two years after this, St. Jerom wrote two books against Jovinian.

Our saint was also engaged in a long war against Origenism. St. Jerom could suffer no heresy to pass without his censure. Being informed by one Ctesiphon, that the errors of Pelagius made great progress in the East, and that many were seduced by them, he wrote him a short confutation thereof in 414. He again handled the same questions in his Dialogue against the Pelagians, which he published in 416.

Nothing has rendered the name of St. Jerom so famous as his critical labors on the holy scriptures. For this the church acknowledges him to have been raised by God through a special providence, particularly assisted from above, and she styles him the greatest of all her doctors in expounding the divine oracles. Pope Clement VIII. scruples not to call him a man, in translating the holy scriptures, divinely assisted and inspired. He was furnished with the greatest helps for such an undertaking: living many years upon the spot, whilst the remains of ancient places, names, customs which were still recent, and other circumstances, set before his eyes a clearer representation of many things recorded in holy writ than it is possible to have at a great distance of place and time. The Greek and Chaldaic were then living languages, and the Hebrew, though it had ceased to be such from the time of the captivity, was not less perfectly understood and spoken among the doctors of the law in its full extent, and with the true pronunciation. It was carefully cultivated in the Jewish academy, or great school of Tiberias, out of which St. Jerom had a master.

A Latin translation of the Bible was made from the Greek in the time of the apostles, and probably approved or recommended by some of them, especially, according to Rufinus, by St. Peter, who, as he says, sat twenty-five years at Rome. In the fourth century great variations had crept into the copies, as St. Jerom mentions, so that almost every one differed. For many that understood Greek undertook to translate anew some part, or to make some alterations from the original. However, as Blanchini observes, these alterations seem to have been all grafted upon, or inserted in, the first translation; for they seem all to have gone under the name of the Latin Vulgate, or Common Translation. Amongst them one obtained the name of the Italic, perhaps because it was chiefly used in Italy and Rome; and this was far preferable to all the other Latin editions, as St. Austin testifies. To remedy the inconvenience of this variety of editions, and to correct the faults of bold or careless copiers, Pope Damasus commissioned St. Jerom to revise and correct the Latin version of the gospels by the original Greek, which this holy doctor executed to the great satisfaction of the whole

church. He afterwards did the same with the rest of the New Testament. This work of St. Jerom's differs very much in the words from the ancient Italic. It insensibly took place in all the Western churches, and is the Latin Vulgate of the New Testament, which is now everywhere in use. The edition of the Greek Septuagint which was inserted in Origen's Hexapla, being the most exact extant, St. Jerom corrected by it the ancient Italic of many books of the Old Testament, and twice the Psalter: first, by order of Pope Damascus, at Rome, about the year 382; and a second time at Bethlehem, about the year 389.

His new translation of the books of the Old Testament, written in Hebrew, made from that original text, was a more noble and a more difficult undertaking. Many motives concurred to engage him in this work; as, the earnest entreaties of many devout and illustrious friends, the preference of the original to any version how venerable soever, and the necessity of answering the Jews, who in all disputations would allow no other. Having triumphed over all vices, subdued the infernal monsters of heresies, and made his life a martydom of penance and labors, at length by a fever, in a good old age, he was released from the prison of his body, in the year 420, on the 30th of September. His festival is mentioned in the Sacramentary of St. Gregory, and in the Martyrologies of Bede, Usuard, etc. He was buried in a vault at the ruins of his monastery, at Bethlehem; but his remains lie at present in the Church of St. Mary Major at Rome.

SAINT AUGUSTINE, BISHOP.

And Doctor of the Church.

So great is the veneration which popes, councils, and the whole church have paid to the memory of this glorious saint, through every succeeding age since his time, that to load this sketch with a list of his illustrious panegyrists would be a superfluous labor, and barely to copy the sober praises which the most judicious Christian critics have bestowed on his extraordinary learning and sanctity, would be like carrying water to the

sea; for the name of the great St. Austin is alone the highest eulogium and panegyric, raises in all persons the most exalted idea, and commands the most profound respect. This perfect model of true penitents, this triumphing champion of our holy faith and confounder of heresies, this bright light and most glorious doctor of the Church of Christ, was born on the 13th of November, in the year 354, at Tagasté, a small town of Numidia, in Africa, not far from Hippo, but at some distance from the sea, which the saint had never seen till he was grown up. His parents were of good condition, yet not very rich; his father, Patricius, was an idolater, and of a hasty choleric disposition; but by the holy example and prudent conduct of St. Monica, his wife, he at length learned the humility and meekness of the Christian religion, and was baptized a little before his death. She bore him several children. Our saint had the misfortune to fall, in his youth, like the prodigal son, into the most frightful gulf of vice and spiritual miseries, of which himself has drawn a lively portraiture in the first books of his Confessions, both for his own greater humiliation, and to deplore his blindness and ingratitude towards God, to set forth the infinite riches of the divine mercy, and to propose the example of his own fall as a warning to others.

By the care of his pious mother he was instructed in the Christian religion, and taught to pray. He was made a catechumen by being marked with the sign of the cross, and by blessed salt being put in his mouth; and whilst he went to school in his own town, falling dangerously ill, he desired baptism, and his mother got everything ready for it; but he on a sudden grew better, and it was deferred.

Patricius, who was a worldly man, and continued still an idolater, perceived that his son Austin had an excellent genius, and a wonderful disposition for learning, and with a view to his future preferment, spared nothing to breed him up a scholar.

Austin went to Carthage towards the end of the year 370, in the beginning of the seventeenth year of his age. There he easily held the foremost place in the school of rhetoric, and applied himself to his studies, with so much eagerness and pleasure, that it was with great difficulty that he was drawn from them.

His father, Patricius, died soon after he had been baptized, in 371; but Austin still continued his studies at Carthage. Soon after this he fell into the sect of the Manichees, in which he continued between eight and nine years, from the nineteenth to the twenty-eighth year of his age. His vanity was soothed and flattered by the Manichees, who pretended to try everything by the test of bare reason, and scoffing at all those who paid a due deference to the authority of the Catholic Church, as if they shackled reason, and walked in trammels. It was by this artifice that he was seduced and caught in their nets; they promised to show him everything by demonstration, banishing all mystery, and calling faith weakness, credulity, and ignorance. "They said that, setting aside dreadful authority, they would lead men to God, and free them from all error by reason alone."

However, soon perceiving that these heretics were more dextrous in disputing against others, than in defending or proving their own tenets, on this account he remained rather a seeker than a perfect Manichee, and continuing among them only in the rank of a hearer, he would never be initiated among their Elect. He had attained to a perfect understanding of most of the liberal sciences at scarce twenty years of age, but says of his learning at that time, because he did not apply himself with it to the true knowledge of God: "What did this profit me, when indeed it did me harm?"

In the twentieth year, to ease his mother or the charge of his education, he left Carthage, and returning to her, set up a school of grammar and rhetoric at Tagaste; but she, who was a good Catholic, and never ceased to weep and pray for his conversion, forbore to sit at the same table, or to eat with him, hoping by this severity and abhorrence of his heresy, to make him enter into himself. Some time after, finding her own endeavors to reclaim him unsuccessful, she repaired to a certain bishop, and with tears besought him to discourse with her son upon his errors. The prelate excused himself for the present, alleging that her son was yet unfit for instruction, being intoxicated with the novelty of his heresy, and bloated with conceit, having often puzzled several Catholics who had entered the lists with him, and were more zealous than learned. "Only pray to our Lord

for him," said he, "your son will at length discover his error and impiety." She still persisted, with many tears, importuning him that he would see her unhappy son; but he dismissed her, saying, "Go your way; God bless you; it cannot be that a child of those tears should perish." Which words she received as an oracle from heaven. She was also comforted by a dream, in which she seemed to see a young man, who having asked the cause of her sorrow and daily tears, bid her be of good courage, for where she was, there her son also was. Upon which she, looking about, saw Austin standing upon the same plank with herself. This assurance, and her confidence in the divine mercy, gave her present comfort; but she was yet to wait several years for the accomplishment of her earnest desires, and to obtain it by many importunate prayers and tears, which she could not but put forth in abundance, while she saw her beloved son an enemy to that God whom she loved far more than her son or herself.

Not being able any longer to bear his native country, he removed to Carthage where he opened a school of rhetoric, gained great applause in the public disputations, and carried away the principal prizes in the theatre for the best performances in poesy and oratory.

Austin, being disgusted at the disorderly behavior of the students at Carthage, resolved to go to Rome, where scholars were kept under stricter discipline. There he also soon became dissatisfied, and accepted an invitation to proceed to Milan, where the people were in search of a teacher of rhetoric.

At Milan he was received with great applause, and the most ingenious persons of that city were soon convinced that he deserved the high opinion they had entertained of him. The holy bishop, St. Ambrose, gave him particular marks of his respect. St. Austin was very desirous of being acquainted with him, not as with a teacher of the truth, which he thought impossible to be found among the Catholics, but only as a person of great learning and reputation, and one who was obliging and friendly to him. He frequently attended his sermons, not with any desire of profiting by them, but to gratify his curiosity, and to inform himself whether his eloquence answered the fame he had

heard concerning him. He was very intent upon his words, and found his discourse elegant and more learned than that of Faustus, the Manichæan, yet not so pleasing in the delivery. Austin aimed only at gratifying his ears, and despised the matter which the bishop treated: yet his doctrine, like a distilling rain, insensibly made impression on his heart, and caused the seeds of virtue to spring forth therein. He began to think there was good argument and reason in what he said, and that the Manichees unjustly derided and cast contempt on the writings of the law and the prophets; but he was not yet convinced of the goodness of the Catholic cause, and he continued in suspense, withholding his heart from giving any assent, for fear of a precipice; though he learned from St. Ambrose's discourses that Catholics did not hold what the Manichees charged them with.

He found the writings of the Platonic philosophers bred in his soul pride, and not humility, making him to have a mind to seem wise, and leaving him full of his punishment, instead of teaching him to bewail his own misery. Finding nothing in them about the great mystery of man's redemption, or Christ's incarnation, he with great eagerness of mind betook himself to read the New Testament, especially the writings of St. Paul, in which he then began to take great delight. Here he found the testimonies of the Old Testament admirably illustrated, the glory of heaven displayed, and the way clearly pointed out which leadeth us thither; here he learned that which he had long felt, that he had a law in his members warring against the law in his mind, and that nothing could deliver him from this body of death but the grace of Jesus Christ. He perceived an infinite difference between the doctrine of him who styled himself the last of the apostles, and that of those proud philosophers who esteemed themselves the greatest of men. Austin himself was now convinced of the truth and excellency of that virtue which the divine law prescribes in the Catholic Church, but was still predjudiced with such an apprehension of insuperable difficulties in the practice as kept him from resolutely entering upon it.

While busy with his friend Alipius in studying the Pauline epistles, his strength of mind became intolerable; the thought

of divine purity fighting in his heart with the love of the world and of the flesh overcame him; and rushing out to the garden flung himself under a fig-tree and poured out his heart to God in a flood of tears.

On a sudden he heard, as it were, the voice of a child, from a neighboring house, which singing, frequently repeated these two words in Latin, *Tolle Lege; Tolle Lege:* that is, "Take up, and read; take up, and read." Whereupon, he rose up suppressing the torrent of his tears, and he interpreted the voice to he nothing less than a divine admonition, remembering that St. Antony was converted from the world to a life of retirement by hearing an oracle of the gospel read. Therefore he returned in haste to the place where Alipius was sitting, for he had left there the book of St. Paul's epistles. He catched it up, opened it, and read in silence the following words, on which he first cast his eyes: "Not in revelling and drunkenness; not in chamberings and impurities; not in strifes and envy; but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences." He would read no further, nor was there need; for at the end of these lines, as it were, by a new gleam of confidence and security streaming into his heart, all the darkness of his former hesitation was dispelled. He shut the book, having put a mark upon the place, and with a calm and serene countenance told Alipius what had passed in his soul. Alipius desired to see the passage he had read, and found the next words to be: "He that is weak in faith, take unto you;" which he applied to himself. Being of virtuous inclinations, and a sweet disposition, he readily joined his friend in his good resolution. They immediately went in, and told his good news to St. Monica, who was transported with joy. She had followed her son into Italy, and came to him at Milan soon after he had abandoned the Manichæan heresy and before he embraced the Catholic faith, for which happiness she continued still to pray, and for his perfect conversion from vice and irregularities till she saw both accomplished.

The conversion of St. Austin happened in the year 386, the thirty-second of his age, in the month of August or September. At the same time he determined to quit his school and profes-

sion of teaching rhetoric; but deferred the execution of this resolution three weeks, till the vacation, which was in the time of the vintage.

The time being come when St. Austin was to enter his name among the Competentes, in order to prepare himself for baptism, he came to Milan in the beginning of Lent, in 387. St. Austin was baptized by St. Ambrose on Easter-eve, in 387, together with Alipius, and his son Adeodatus, who was about fifteen years of age.

Our saint had no sooner received the sacrament of regeneration but he found himself freed from all anxiety concerning his past life. Nor was he ever satiated with the wonderful sweetness he enjoyed in considering the depth of the divine counsels concerning the salvation of man. Soon after this, desiring to devote himself entirely to the divine service in a life of solitude, he resolved to return into Africa. Accordingly he went, on his way thither, from Milan to Rome, together with his mother and several of his friends, where they continued from the month of April to the September following. Going thence to Ostia with an intention to embark there, he lost St. Monica, who died in that seaport before the 13th of November, in 387.

Upon this accident Austin went back to Rome, and stayed there till the following year. He landed at Carthage about September, in 388, and there lodged for some time in the house of a virtuous lawyer, named Innocent. St. Austin made a very short stay at Carthage, making all possible haste to retire to his house in the country, with certain devout friends. There he lived almost three years entirely disengaged from all temporal concerns, serving God in fasting, prayer, good works, meditating upon his law day and night, and instructing others by his discourses and books. The religious Order of the hermits of St. Austin dates its foundation from this epoch, in 388.

St. Austin applied himself to pious meditation, and the study of the sacred writings.

St. Austin had enjoyed his solitude near Tagasté almost three years, when a person of consideration and probity, one of the emperor's agents at Hippo Regius, a maritime town not far from Tagasté, desired very much to converse with him at leis-

ure about the state of his soul. The saint carefully avoided going to any cities in which the sees were vacant, for fear of being chosen to the episcopal dignity; but there being then a bishop at Hippo, he went thither on this occasion without suspecting any danger. Valerius, bishop of that city, had mentioned to his people the necessity of ordaining a priest for the service of his church. One day, when St. Austin was come into the church, they laid hands on him, and presented him to Valerius, desiring with great earnestness and loud cries, that he might be forthwith ordained priest. St. Austin burst into tears, considering the great dangers that threatened him in that charge; but was obliged in the end to acquiesce, and was ordained priest about the end of the year 390.

St. Austin preached constantly, sometimes every day, and sometimes twice on the same day. He did not desist even when he was so weak as to be scarce able to speak; but he seemed to gather strength in preaching, and his ardor for the salvation of souls made him forget the pains of sickness. Wherever he went, even in the dioceses of other bishops, he was constantly required to feed the people with the bread of life, and was always heard with great eagerness; his sermons were received with universal applause, and according to the custom of that age, with clappings and acclamations; but what alone gave him pleasure, was the wonderful fruit which they never failed to produce.

Valerius, finding himself sinking under the weight of his years and infirmities, and fearing lest his church should be deprived of Austin by some other city demanding him for their bishop, procured privately the consent of St. Aurelius, Archbishop of Carthage, and the approbation of his own people, and the neighboring prelates of his province of Numidia, to make him his coadjutor in the bishopric. St. Austin strenuously opposed the project, but was compelled to acquiesce in the will of heaven, and was consecrated in December, 395, having in November entered into the forty-second year of his age. Valerius died the year following.

There perhaps never was a man endowed by nature with a more affectionate and friendly soul than the great St. Austin;

but his tender and benevolent disposition was exceedingly heightened and improved by the nobler supernatural motive, and most powerful influence of holy charity and religion, of which his letters and the sequel of the history of his life will furnish many examples. He conversed freely with infidels, and often invited them to his table; but generally refused to eat with Christians whose conduct was publicly scandalous and disorderly, and was severe in subjecting their crimes to canonical penance and to the censures of the church.

The Pagans and the Jews were no small object of our saint's zeal. The latter he confuted by a treatise, in which he shows the Mosaic law was to have an end, and to be changed into the new law. The neighboring city of Madaura was full of idolaters. St. Austin gained their good will by rendering them some important public service, and doing them good offices. Their grateful disposition towards him he improved to their spiritual advantage, and induced them to embrace the faith of Christ, having obliged Longinian, their pontiff, to confess that we must adore one only God, the incomprehensible Creator of all things, and our sovereign good. When Rome was plundered by Alaric the Goth, in 410, the Pagans renewed their blasphemies against the Christian religion, to which they imputed the calamities of the empire. To answer their slanders, St. Austin began his great work of the City of God, in 413, though he only finished it in 426. Several Tertullianists still subsisted at Carthage, whom St. Austin, by his mildness and zeal, reunited to the Catholic Church, as he also did another sect, called, from Abel the patriarch, Abelonians.

The sect which then made most noise in Africa, and gave the greatest employment to the zeal of this saint, was that of the Donatists. Constantine the Great passed severe laws against them at Milan, in 316, and banished some of their ringleaders. Valentinian I., Gratian, and Theodosius the Great published new laws against them, and they were divided into so many different sects in Mauritania and Numidia, that they themselves did not know their number.

The Donatists were exceeding numerous in Africa, and obstinate to a degree of madness. They reckoned above five hun-

dred bishops of their sect. At Hippo the number of Catholics was very small, and the Donatists bore so uncontrollable a sway there, that, a little before St. Austin came thither, Faustinus, their bishop, had forbid any bread to be baked in that city for the use of Catholics, and was obeyed, even by servants who had lived in Catholic families. The holy doctor arriving whilst matters were in this situation, set himself to oppose the reigning heresy, both in public and in private, in the churches and in houses, by his words and writings. Possidius tells us that far the greatest part of Christians in Africa were at that time infected with the errors of the Donatists, and they carried their fury to the greatest excesses, murdering many Catholics, and committing all acts of violence.

By the learning and indefatigable zeal of St. Austin, supported by the sanctity of his life, the Catholics began to gain ground exceedingly; at which the Donatists were so much exasperated, that some enthusiasts among them preached publicly, that to kill him would be doing a thing of the greatest service to their religion, and highly meritorious before God; and troops of Circumcellions made several attemps to do it when he made the visitation of his diocese. One day he only escaped them by his guide having missed his way; for which preservation he gave public thanks to God.

About the year 400 Pelagius, and Celestius his pupil began to propagate their errors, the chief of which regard original sin and divine grace; the former they denied, and the necessity of the latter: they also affirmed that a man could live exempt from all sin, without grace, and they extolled the virtues of the pagans. St. Austin maintained the contrary truths of the Catholic faith with invincible force; and he proved from clear passages in holy scripture, that all men are sinners and bound to pray for the pardon of sins; for without an extraordinary grace, such as was given to the Virgin Mary, saints offend by small transgressions of a faulty inadvertence, against which they watch, and for which they live in constant compunction; he also proves that the virtues of heathens are often counterfeit, namely, when they are founded in or infected with motives of vain-glory or other passions; they are true mortal virtues, and may deserve some

temporal recompense, if they spring purely from principles of moral honesty; but no virtue can be meritorious of eternal life, which is not animated by the principle of supernatural life (that is, divine charity), and which is not produced by a supernatural grace. He teaches, that the divine grace, obtained for us by Christ's redemption, works in us the consent of our will to all virtue, though not without our free concurrence; so that all the good that can be in us is to be attributed to the Creator, and no one can boast of his good works against another; but God cannot be the author of evil, which rises entirely from the malice and defect of rectitude in the free-will of the creature, to whom nothing remains without the divine concurrence, but the wretched power of depraving and corrupting itself, or at most of doing that from self-love which ought to be done for God alone. It cannot, without grace, do any action of which God is the supernatural end, nor of which, by consequence, he will be the recompense; but the necessary grace is never wanting but through our fault.

Pride being become the darling passion of our heart, men are born with a propensity to Pelagianism, or principles which flatter an opinion of our own strength, merit, and self-sufficiency. It is not therefore to be wondered that this heresy found many advocates: next to that of Arianism the church never received a more dangerous assault. The wound which this monster caused, would certainly have been much deeper had not God raised up this eminent doctor of his grace to be a bulwark for the defence of the truth. He was a trumpet to excite the zeal of the other pastors, and, as it were, the soul of all their deliberations, councils, and endeavors to extinguish the rising flame. To him is the church indebted as to the chief instrument of God in overthrowing this heresy. He calmly resigned his spirit into the hands of God, on the 28th of August, 430, after having lived seventy-six years, and spent almost forty of them in the labors of the ministry. He made no will; for this poor man of Christ had nothing to bequeath. He had given charge that the library which he had bestowed on his church, should be carefully preserved.

This saint was not only the oracle of his own times, but of the

principal among all the Latin fathers that came after him, who often have only copied him, and always professed to adhere to his principles; Peter Lombard, St. Thomas Aquinas, and other eminent masters among the schoolmen, have trod in their steps. The councils have frequently borrowed the words of this holy doctor in expressing their decisions.

SAINT GREGORY THE GREAT, POPE.

St. Gregory, from his illustrious actions and extraordinary virtues surnamed the Great, was born at Rome about the year 540. Gordianus, his father, enjoyed the dignity of a senator, and was very wealthy; but, after the birth of our saint, renounced the world, and died Regionarius,—that is, one of the seven cardinal deacons who took care of the ecclesiastical districts of Rome. His mother, Sylvia, consecrated herself to God in a little oratory near St. Paul's. Our saint was called Gregory, which in Greek implies a watchman, as Vigilius and Vigilantius in Latin. In his youth he applied himself, with unabated diligence, to the studies of grammar, rhetoric, and philosophy; and after these first accomplishments, to the civil law and canons of the Church, in which he was perfectly skilled. He was only thirty-four years old, when, in 574, he was made, by the Emperor Justin the Younger, prætor, or governor and chief magistrate of Rome. After the death of his father, he built and endowed six monasteries in Sicily, out of the estates which he had in that island, and founded a seventh in his own house in Rome, which was the famous monastery of St. Andrew, on the hill Scarus, now possessed by the Order of Camaldoli. The first abbot of this house was Hilarion; the second Valentinus, under whom St. Gregory himself took the monastic habit in 575, being thirty-five years old. In this retirement, Gregory applied himself with that vigor to fasting and the study of the sacred writings, that he thereby contracted a great weakness in his stomach, and used to fall into fits of swooning if he did not frequently eat. What gave him the greatest affliction was his not being able to fast on an Easter-eve, a day on which, says John the Deacon, every one, not even excepting little children, are used to fast. His great desire of conforming to the universal

practice on that day occasioned his applying to a monk of eminent sanctity, named Eleutherius, with whom having prayed, and besought God to enable him to fast at least on that sacred day, he found himself on a sudden so well restored, that he not only fasted that day, but quite forgot his illness, as he himself relates.

It was before his advancement to the See of Rome, or even to the government of his monastery, that he first, as Paul the Deacon testifies, projected the conversion of the English nation. This great blessing took its rise from the following occasion: Gregory happened one day to walk through the market, and here taking notice that certain youths of fine features and complexion were exposed to sale, he inquired what countrymen they were, and was answered that they came from Britain. He asked if the people of that country were Christians or heathens, and was told they were still heathens. Then Gregory, fetching a deep sigh, said: "It was a lamentable consideration that the prince of darkness should be master of so much beauty, and have so comely persons in his possession, and that so fine an outside should have nothing of God's grace to furnish it within." This incident made so great an impression upon him, that he applied himself soon after to Pope Benedict I., and earnestly requested that some persons might be sent to preach Christianity in Britain, and was only prevented by the command of his ecclesiastical superiors from going in person to seek the realization of his pious wish. Not long after, the same Pope, according to John the Deacon and the Benedictines, or as Paul the Deacon and Baronius say, his successor, Pelagius II., made him one of the seven deacons of the church at Rome, who assisted the Pope. Pelagius II. sent him to Constantinople in quality of Apocrisiarius, or Nuncio of the Holy See, to the religious Emperor Tiberius, by whom the saint was received and treated with the highest distinction. This public employment did not make him lay aside the practices of a monastic life, in order to which he had taken with him certain monks of his house, with whom he might the better continue them, and by their example to excite himself to recollection and prayer. At the request of St. Leander, Bishop of Seville,

whom he saw at Constantinople, he wrote in that city his thirty-five books of Morals upon Job, giving chiefly the moral and allegorical interpretations of that sacred book, in such a manner as to reduce into one body the most excellent principles of morality, and also of an interior life, of both which this admirable work hath been ever since regarded as the great storehouse and armory. Out of it St. Isidore, St. Thomas, and other masters of those holy sciences, have chiefly drawn their sublime maxims. Mauritius having married the daughter of Tiberius, in 582, who had the empire for her dowry, St. Gregory was pitched upon to stand godfather to his eldest son. Eutychius was at that time Patriarch of Constantinople. This prelate, having suffered for the faith under Justinian, fell at length into an error, importing, that after the general resurrection, the glorified bodies of the elect will be no longer palpable, but of a more subtle texture than air. This error he couched in a certain book which he wrote. St. Gregory was alarmed, and held several conferences with the patriarch upon that subject, both in private and before the emperor, and clearly demonstrated from the Scriptures that the glorified bodies of the saints will be the same which they had on earth, only delivered from the appendixes of mortality; and that they will be palpable as that of Christ was after the resurrection. The good bishop, being docile and humble, retracted his mistake, and shortly after falling sick, in presence of the emperor who had honored him with a visit, taking hold of his skin with his hand, said, "I profess the belief that we shall all rise in this very flesh."

Pope Pelagius recalled St. Gregory in 584 and also made him his secretary. Pope Pelagius II. dying in the beginning of the great pestilence, in January, 590, the clergy, senate, and Roman people unanimously agreed to choose St. Gregory for their bishop, although he opposed his election with all his power. He was consecrated on the 3d of September, in 590. John, Archbishop of Ravenna, modestly reprehended his cowardice, in endeavoring, by flight, to decline the burden of the pastoral charge. In answer to his censure, and to instruct all pastors, soon after his exaltation he wrote his incomparable book, "On the Pastoral Care," setting forth the dangers, duties, and obliga-

tions of that charge, which he calls, from St. Gregory Nazianzen, the art of arts, and science of sciences. So great was the reputation of this performance, as soon as it appeared, that the Emperor Mauritus sent to Rome for a copy; and Anastasius, the Holy Patriarch of Antioch, translated it into Greek. Many popes and councils have exhorted and commanded pastors of souls frequently to read it, and in it, as in a looking-glass, to behold themselves. Our English saints made it always their rule, and King Alfred translated it into the Saxon tongue. In this book we read a transcript of the sentiments and conduct of our excellent pastor. His zeal for the glory of God, and the angelical function of paying him the constant tribute of praise in the Church, moved him, in the beginning of his pontificate, to reform the Church music. Preaching he regarded as the principal and most indispensable function of every pastor of souls, as it is called by St. Thomas, and was most solicitous to feed his flock with the Word of God. His forty homilies on the Gospels, which are extant, show that he spoke in a plain and familiar style, and without any pomp of words, but with a surprising eloquence of the heart. The same may be said of his twenty-two homilies on Ezekiel, which he preached whilst Rome was besieged by the Lombards, in 592.

This great Pope always remembered that, by his station, he was the common father of the poor. He relieved their necessities with so much sweetness and affability, as to spare them the confusion of receiving the alms; and the old men among them he, out of deference, called his fathers. He often entertained several of them at his own table. He kept by him an exact catalogue of the poor, called by the ancients Matriculæ; and he liberally provided for the necessities of each. In the beginning of every month he distributed to all the poor, corn, wine, pulse, cheese, fish, flesh, and oil; he appointed officers for every street to send every day necessaries to all the needy sick; before he ate he always sent off meats from his own table to some poor persons. One day a beggar being found dead in a corner of a by-street, he is said to have abstained some days from the celebration of the Divine Mysteries, condemning himself of a neglect in seeking the poor with sufficient care. He entertained

great numbers of strangers, both of Rome and in other countries, and had every day twelve at his own table, whom his sacristan invited. He was most liberal in redeeming captives taken by the Lombards, for which he permitted the Bishop of Fano to break and sell the sacred vessels, and ordered the Bishop of Messana to do the same. He extended his charity to the heretics, whom he sought to gain by mildness. He wrote to the Bishop of Naples to receive and reconcile readily those who desired it, taking upon his own soul the danger, lest he should be charged with their perdition if they should perish by too great severity. Yet he was careful not to give them an occasion of triumphing by any unreasonable condescension; and, much more, not to relax the severity of the law of God in the least tittle. He showed great moderation to the schismatics of Istria, and to the very Jews. When Peter, Bishop of Terracina, had taken from the latter their synagogue, St. Gregory ordered it to be restored to them, saying, they are not to be compelled, but converted by meekness and charity. He repeated the same orders for the Jews of Sardinia, and for those of Sicily. In his letters to his vicar in Sicily, and to the stewards of the patrimony of the Roman Church in Africa, Italy, and other places, he recommends mildness and liberality towards his vassals and farmers; orders money to be advanced to those that were in distress, which they might repay by little and little, and most rigorously forbids any to be oppressed. He carefully computed and piously distributed the income of his revenues at four terms in the year. In his epistles, we find him continually providing for the necessities of all churches, especially of those in Italy, which the wars of the Lombards and other calamities had made desolate. Notwithstanding his meekness and condescension, his courage was undaunted, and his confidence in the Divine assistance unskaken amidst the greatest difficulties. "You know me," says he, "and that I tolerate a long while; but when I have once determined to bear no longer, I go with joy against all dangers."

It is incredible how much he wrote, and, during the thirteen years that he governed the Church, what great things he achieved for the glory of God, the good of the Church, the re-

formation of manners, the edification of the faithful, the relief of the poor, the comfort of the afflicted, the establishment of ecclesiastical discipline, and the advancement of piety and religion.

But our surprise redoubles upon upon us, when we remember his continual bad state of health and frequent sicknesses, and his assiduity in prayer and holy contemplation; though this exercise it was that gave always wings to his soul. In his own palace he would allow of no furniture but what was mean and simple, nor have any attendants near his person but clergymen or monks of approved virtue, learning and prudence. His household was a model of Christian perfection; and by his care arts, sciences, and the heroic practice of piety flourished, especially in the city of Rome. The state of Christendom was, at that time, on every side miserably distracted, and stood in need of a pastor whose extraordinary sanctity, abilities, and courage should render him equal to every great enterprise. And such a one was Gregory. The Eastern churches were wretchedly divided and shattered by the Nestorians, and the numerous spawn of the Eutychians,—all which he repressed. In the West, England was buried in idolatry, and Spain, under the Visigoths, was overrun with the Arian heresy. These two flourishing countries owe their conversion, in a great measure, to his zeal,—especially the former. In Africa he extirpated the Donatists, converted many schismatics in Istria and the neighboring provinces, and reformed many grievous abuses in Gaul, whence he banished simony, which had almost universally infected that church. A great part of Italy was become a prey to the Lombards, who were partly Arians, partly idolaters. St. Gregory often stopped the fury of their arms, and checked their oppression of the people; by his zeal he also brought over many to the Catholic faith, and had the comfort to see Agilulph, their king, renounce the Arian heresy to embrace it.

In 592, Romanus, exarch, or governor of Italy for the emperor, with a view to his own private interest, perfidiously broke the solemn treaty which he had made with the Lombards, and took Perugia and several other towns. But the barbarians, who were much the stronger, revenged this insult with great cruelty, and besieged Rome itself. St. Gregory neglected nothing to

protect the oppressed, and raised troops for the defence of several places. At length, by entreaties and great presents, he engaged the Lombards to retire into their own territories.

This holy Pope had labored many years under a great weakness of his breast and stomach, and was afflicted with slow fevers and frequent fits of the gout, which once confined him to his bed two whole years. God called him to himself on the 12th of March, the same year, about the sixty-fourth of his age, after he had governed the Church thirteen years, six months, and ten days.

SAINT DOMINIC.

Founder of the Friar Preachers.

St. Dominic was born in 1170, at Calaruega, anciently called Calaroga, in Old Castille, in the diocese of Osma. He was of the illustrious house of the Guzmans, which has been frequently ennobled by alliances with divers royal families. St. Dominic's father was called Felix of Guzman, and his mother was Jane of of Asa. Such was his fervor in his childhood, that he accustomed himself to rise often in the night to pray, and, leaving his soft bed, used to take his rest lying on the hard boards. His uncle, by the mother, the holy archpriest of Gumiel, was his first preceptor.

The saint, at fourteen years of age, was sent to the public schools of Palentia, which were soon after transferred to Salamanca, where the university, which is the most famous and best provided in all Spain, was erected in the middle of the thirteenth century. Dominic here laid in a solid stock of learning, and became a great proficient in rhetoric, philosophy and divinity. He was well versed in the knowledge of the holy Scriptures and fathers. The death of his mother was a sensible affliction to him, but he improved it to a more perfect disengagement of his heart from the world. From her example he had learned a tender devotion to the holy Mother of God, and an extraordinary affection for the poor; to assist whom, in a famine, he not only gave all his money and goods, but sold even his books and his own writings and commentaries. This was in the twenty-

first year of his age. So heroic a charity touched the hearts of all the masters, scholars, and citizens; the latter opened their granaries, and the former emptied their purses, to supply the necessitous. Thus Dominic, yet a scholar, became by his example, a preacher to his masters. The charity with which his heart was moved towards all that were in distress seemed to have no bounds. A poor woman one day begged of him, with many tears, an alms to redeem her brother, who was made a slave by the Moors. The saint's heart seemed rent with compassion, and having already given away all his money to others, he said to her, "I have neither gold nor silver; but am able to work. Offer me to the Moor in exchange for your brother. I am willing to be his slave." The woman, astonished at such a proposal, durst not accept it; but Dominic's charity was not less before God. As soon as he had finished his studies and taken his degrees, he explained the holy scriptures in the schools, and preached the word of God to the people at Palentia with wonderful reputation and success. Every one looked upon the man of God as an oracle, consulted him in all doubts, whether of learning or of conscience, and acquiesced in his decisions.

Azebedo, a zealous pastor, being made bishop of Osma, in 1198, reformed his chapter, introducing into it regular canons and invited St. Dominic to accept a canonry. He practiced all the austerities of the ancient fathers of the desert, and attained to that purity of heart and perfect disengagement from creatures which made up the character of those great saints.

Alphonsus IX., King of Castille, chose the Bishop of Osma to go ambassador into La Marche to negotiate a match between the daughter of the earl of that country and his son, Prince Ferdinand. The bishop took Dominic with him. In their way they passed through Languedoc, which was then filled with the abominations of the heresy of the Albigenses. He in whose house they lodged at Toulouse was tainted with it. St. Dominic, pierced to the heart with compassion for the unhappy condition of his soul, in thatone night made him a perfect convert. Being desirous to devote themselves to labor for the conversion of souls deprived of the light of faith, the Bishop and St. Dominic went to

Rome to ask of Pope Innocent III. leave to stay in Languedoc to labor among the Albigenses. The holy bishop begged he might be allowed to resign his episcopal see in Spain. This his holiness would not consent to, but gave him leave to stay two years in Languedoc. In their return they made a visit of devotion to Citeaux, a place then renowned for the sanctity of the monks that inhabited it. They arrived at Montpellier towards the end of the year 1205, where they met several Cistercian abbots, who were commissioned by the pope to oppose the reigning heresies. The archbishop and Dominic proposed that to labor with success they ought to employ persuasion and example rather than terror, and that their preachers should imitate the poverty of Christ and the apostles, travelling on foot, without money, equipage, or provisions. The abbots readily came into the proposal, and sent away their horses and servants. These missionaries saw the dangers and difficulties that attended their undertaking, but they were persuaded they should be abundantly recompensed for all they could suffer, if they should be so happy as to become instrumental in rescuing one soul from the slavery of sin, or to lay down their life in such a cause. The prodigious growth of impiety in that country, and the obstinacy of the disease, moved them to compassion, but did not terrify them, though the evils seemed extreme. The heretics, not content to fill their own country with terror and desolation, overran several other provinces in troops of four, five, or eight thousand men, pillaged the countries and massacred the priests, flaying some alive, and scourging others to death; in plundering the churches, they broke and profaned the sacred vessels, and sacrilegiously converted the ornaments of the altars into women's clothes. King Philip Augustus cut in pieces ten thousand of these banditti in the province of Berri, they having penetrated into the very centre of his kingdom. Dominic undertook to stem the torrent by his feeble voice; and God was pleased to make his preaching the instrument of his grace to strike the rocks, to open the uncircumcised ears, and to soften the hardened hearts of many which even the thunder of a St. Bernard had not been able to move. The conversion of many most obstinate sinners may be regarded as the greatest of our saint's miracles.

The first conference of the missionaries with the heretics was held in a borough near Montpellier, and lasted eight days; during which, each day several remarkable conversions were wrought. The apostolic men preached after this eight days at Beziers, where they gained several, though the far greater number shut their ears against the Catholic faith. Diego and Dominic proceeded thence to Carcassone and Montreal. At this last place they disputed during fifteen days with the four chiefs of the Albigensian sect, by which conference a hundred and fifty persons were brought over to the truth.

St. Dominic saw with grief that many children of Catholic parents, for want of the means of procuring a proper education, were neglected in their youth, or fell into the hands of those that corrupted their morals or their faith. To cut off the source of this fatal disorder, being assisted by the liberalities of several bishops, he founded the numerous nunnery of our Lady of Prouille, near Fanjaux, in 1206, which he put under the rule of St. Austin, adding certain particular constitutions, which were approved by Gregory IX. This house became a sanctuary to many ladies who desired to find a secure retreat from the corruption of the world, and a nursery of religion and piety for those who were afterwards to encounter its dangers. This monastery is regarded to this day as the chief or mother-house of all the nuns of this Order. In 1207, the Bishop of Osma returned to his diocese, the two years allowed him by the pope being almost expired.

He had been almost two years superior of the mission in Languedoc, in which charge, at his departure, he appointed St. Dominic his successor, to whom Pope Innocent III. confirmed the same in 1207. The saint, vested with this authority, established wholesome regulations to be observed by the zealous preachers who labored with him.

St. Dominic, during his apostolic labors in Languedoc, instituted the celebrated devotion of the Rosary, consisting of the recital of fifteen Our Fathers and a hundred and fifty Hail Marys, in honor of the fifteen principal mysteries of the life and sufferings of our Blessed Saviour, and of his holy Mother. The divine and most excellent prayer which our Redeemer,

who promises to grant all that we request in his name, has drawn up as the form of our supplications, contains the petitions of all those things we are to ask or hope for of God, and comprises the exercise of all the sublime virtues by which we pay to him the rational homage of our affections. In the Angelical Salutation are comprised our praises and thanks to God for the great mysteries of the incarnation and of our redemption, the source of all our good; and these praises are expressed in words of which the Holy Ghost himself was the author, which, though addressed to the Virgin Mary, contain much more the praises of her Divine Son, whom we acknowledge the cause of all hers and our happiness. The earnest intercession of this mother of God, and of mercy, is also implored in our behalf both at present and for the tremendous moment of our departure hence; and to move hers and her Divine Son's compassion, we acknowledge our own deep sense of our miseries, which we display before the eyes of heaven under the extensive and most expressive humbling title of sinners. These prayers are so disposed in the Rosary, as to comprise an abstract of the history of our blessed Redeemer's holy life and sufferings, the great object of the continual devotion and meditation of Christians; for each mystery whereof we praise God, and through it ask his graces and blessings for ourselves and others. The ignorance of many, and the blasphemies of others among the Albigenses, with regard to these most sacred mysteries, moved the zealous and apostolic servant of God to teach the people to honor them by an easy method equally adapted to persons of the weakest understanding and to those that are most learned, or the most advanced in the exercises of sublime contemplation, who find in it a most inexhausted fund of the highest acts of faith, hope, divine love, praise and thanksgiving, with a supplication for succor in all spiritual and corporal necessities, which they always repeat with fresh ardor. St. Dominic afterwards established the same method of devotion at Bologna and in other places.

The saint, after having founded his nunnery of Prouille, established an institute afterwards called his third Order, in which the strictest regularity is observed, but no extraordinary

austerities are prescribed. Some persons of this third Order live in monasteries, and are properly nuns; others live in their own houses, and endeavor to sanctify their work and the duties of a civil life by certain exercises of regularity and devotion, and by dedicating part of their time to works of mercy, especially in serving the poor in hospitals and prisons. St. Dominic had spent ten years in preaching in Languedoc, when, in 1215, he founded his religious Order of Preaching Friars, the plan of which he had meditated some time before. The principal aim of the saint by this institution was to multiply in the church zealous preachers, whose spirit and example might be a means more easily to spread the light of faith, and the fire of divine charity, and to assist the pastors in healing the wounds which the church had received by the inundation of heresy and vice.

To establish it the founder was obliged to go to Rome, whither he accompanied Fulco, the Bishop of Toulouse, who was called to assist at the fourth general council of Lateran.

After a mature consultation with his sixteen colleagues, of whom eight were Frenchmen, seven Spaniards, and one Englishman, he made choice of the rule of the canons of the great St. Augustine, who was himself an eminent preacher. He added certain particular constitutions, and borrowed from the Order of Premontré the rule of observing perpetual abstinence from flesh, and a rigorous fast from the Feast of the Exaltation of the Cross to Easter.

Pope Honorius III. confirmed his Order and its constitutions by two bulls, both dated on the 26th of December, 1216. He detained the saint several months in Rome to preach in that city; which commission he executed with incredible applause and success. He put the pope in mind that several persons that attended his court could not seek instructions abroad, and therefore a domestic master of the sacred studies in his palace would be of great advantage. His holiness hereupon created the office of Master of the Sacred Palace, who by his place is the pope's domestic theologian, assists at all consistories, whether public or private, confers the degree of doctor at court, approves all theses and books, and nominates the pope's preachers. If he is absent from court, he has a right to substi-

tute another in his place. Pope Honorius obliged St. Dominic to take upon himself that charge, which has been ever since committed to one of his Order. With the consent of his holiness he returned to Toulouse in May, and spent some time in forming his religious brethren in the practice of the most perfect maxims of an interior life, the most necessary qualification in preachers of the divine word. He dismissed some of his religious to Spain and Portugal, and some to Paris, appointing F. Matthew superior among these latter, and sending with him his own brother, Manez de Guzman. The extraordinary reputation of St. Dominic and his preaching friars drew many learned doctors and other eminent men into this new Order, and the saint settled convents at Lyons, Montpellier, Bayonne, etc.

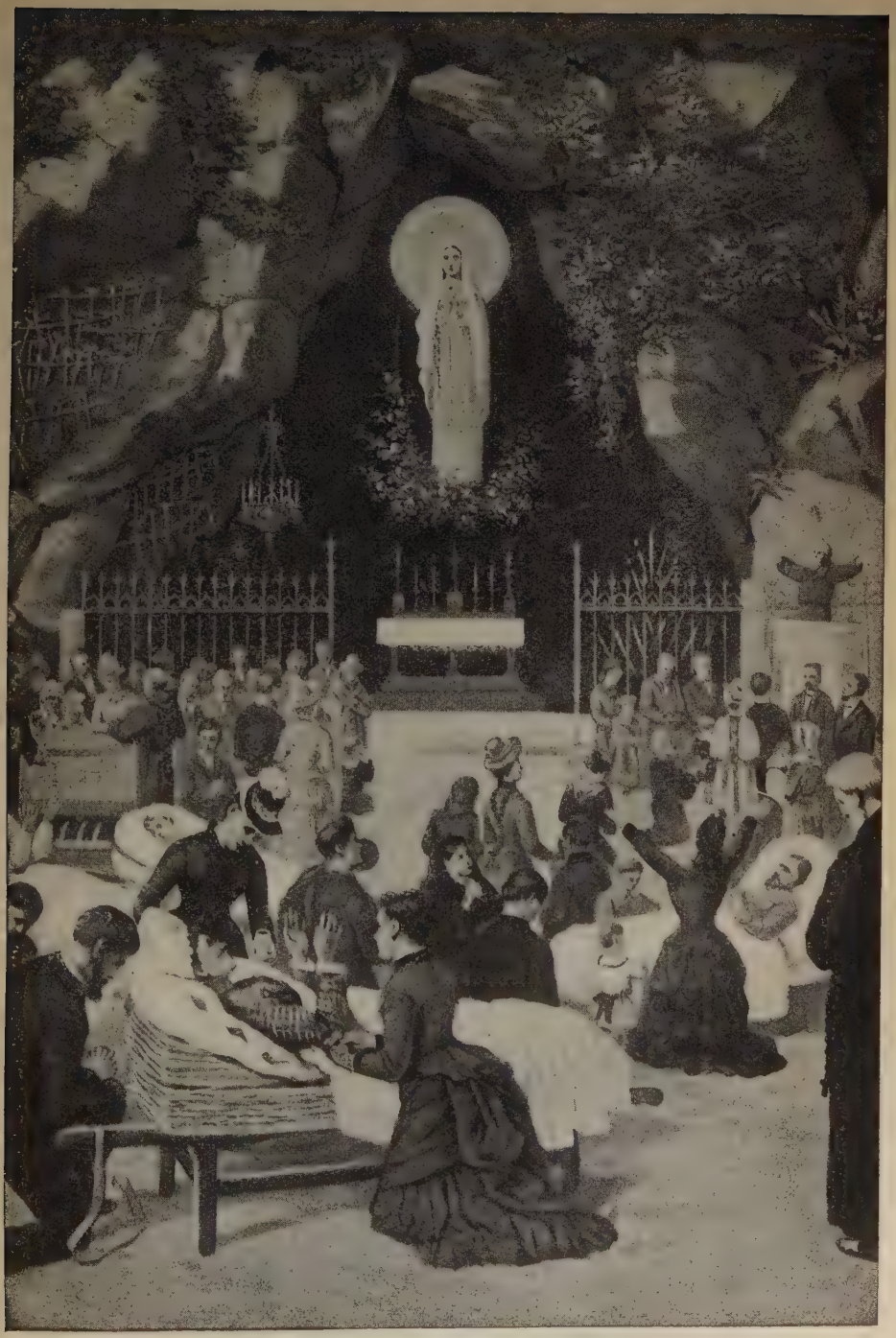
St. Dominic went again to Rome in 1217, and the pope desiring that his Order should have a house in that city, gave him the Church of St. Sixtus; and, whilst a convent was building there, the saint, by order of his holiness, read lectures of theology, both in the palace and in the city, and preached in St. Peter's Church with such eloquence and zeal as drew on him the attention and admiration of the whole city. The many illustrious miracles by which God honored his ministry in that city, procured him the name of the Thaumaturgus of that age.

In 1218 he took a journey from Rome through Languedoc into Spain, and founded a famous convent at Segovia, and another at Madrid. He returned to Toulouse in April, 1219, and from thence went to Paris. He did not stay many weeks in that capital, but gained souls to God by his sermons and instructions, and received into his Order many persons of eminence. Alexander II., King of Scotland, happened to be then at Paris, being come to pay a visit to Queen Blanche, the mother of St. Lewis. He was much taken with the discourse and sanctity of the holy founder, and obtained of him a promise that he would send some of his religious brethren into Scotland, as Hector Boëtius and Bishop Lesley inform us. The saint settled in good order his great convent which was founded in the street of St. Jacques, from which the Dominican friars are usually called in France Jacobins. After this he left Paris, and having founded convents on his road at Avignon, Asti, and

Bergamo, arrived at Bologna about the end of summer in 1219, which city he made from that time his ordinary residence to the end of his life, though he sometimes made excursions to Rome, Florence, and other places. At Bologna, the curate of St. Nicholas, with the bishop's consent, bestowed his church on the saint, and he, and several archdeacons, doctors, and eminent professors, entered themselves in his Order. In 1220 he waited on Pope Honorius III. at Viterbo, and met St. Francis at Rome, in the house of Cardinal Hugolin, their common friend, who afterwards succeeding Honorius III. under the name of Gregory IX., chose out of the Order of St. Dominic thirty-three bishops, one patriarch of Antioch, and eight delegates. St. Dominic had till then taken no other title but that of superior. In 1220 Honorious III. commanded him to be styled General; and the saint returning to Bologna, there held a chapter of all the superiors in his Order, at Whitsuntide the same year.

Wherever the saint travelled, he frequently preached, even on the road; and always with that incredible success which can only be the fruit of continual prayer, animated with the most ardent charity. The greatest part of the night he often spent in churches at the foot of the altars. Though he was superior, he was distinguished in nothing from the lowest among his brethren, but by his more profound humility and more rigorous abstinence. The people at Bologna attended his sermons with such insatiable avidity, that whilst he stayed there he usually preached every day, and often several times the same day.

St. Dominic made frequent missionary excursions; and founded convents at Bergamo, Brescia, Faënza, and Viterbo, and visited those he had already founded. He sent some of his religious into Morocco, Portugal, Sweden, Norway, and Ireland; and Brother Gilbert, with twelve others, into England, who established monasteries of this Order in Canterbury, London, and Oxford. The holy patriarch, in his second general chapter, held at Bologna, in 1221, divided his order into eight provinces, and sent some of his religious into Hungary, Greece, Palestine, and other countries. Among these missionaries, F. Paul, of Hungary, founded in Lower Hungary the monasteries of Gever and Vesprim, converted great numbers of idolaters in



A PILGRIMAGE TO LOURDES.

ADORATION OF THE THREE HOLY KINGS.

ST. VERONICA AND THE HOLY FACE.

THE SACRED HEART OF MARY.

THE SACRED HEART OF JESUS.

APPARITION OF THE SACRED HEART OF JESUS TO BLESSED MARGARET MARY ALACOQUE.

ST. HELENA, THE MOTHER OF CONSTANTINE.

ST. FRANCIS XAVIER. APOSTLE OF THE INDIES.

Croatia, Sclavonia, Transylvania, Valachia, Moldavia, Bosnia, and Servia; and leaving the churches which he had there founded under the care of other laborers, preached with the like success in Cumania, the inhabitants of which country were most savage and barbarous.

After having received the last sacraments the saint calmly expired on the 6th of August, 1221, being fifty-one years old.

SAINT THOMAS OF AQUINO.

Doctor of the Church.

St. Thomas of Aquino was of noble descent and closely allied to several of the royal houses of Europe. He was born at Belcastro, Italy, in 1226. His father, the Count of Aquino, conducted him to the Abbey of Mount Cassino, when he was but five years old, to be instructed by those good monks in the first principles of religion and learning; and his tutors soon saw with joy the rapidity of his progress, his great talents, and his happy dispositions to virtue. He was but ten years of age when the abbot told his father that it was time to send him to some university. The count, before he sent him to Naples, took him for some months to see his mother at his seat at Loretto, the place which about the end of that century grew famous for devotion to our Lady. Thomas was the admiration of the whole family. Amidst so much company, and so many servants, he appeared always as much recollected, and occupied on God, as he had been in the monastery; he spoke little, and always to the purpose; and he employed all his time in prayer, or serious and profitable exercises. His great delight seemed to be to intercede for, and to distribute, his parent's plentiful alms among the poor at the gate, whom he studied by a hundred ingenious contrivances to relieve. He robbed himself of his own victuals for that purpose; which his father having discovered, he gave him leave to distribute things at discretion, which liberty he made good use of for the little time he stayed. He learned rhetoric under Peter Martin, and philosophy under Peter of Hibernia, one of the most learned men of his age, and with such wonderful progress, that he repeated the lessons more clearly than the master had

explained them. Yet his greater care was to advance daily in the science of the saints, by holy prayer and all good works. His humility concealed them; but his charity and fervor sometimes betrayed his modesty, and discovered them, especially in his great alms, for which he deprived himself of almost all things, and in which he was careful to hide from his left hand what his right did.

The Order of St. Dominic, who had been dead twenty-two years, then abounded with men full of the Spirit of God and Thomas conceived a vehement desire to consecrate himself wholly to God in that Order. Accordingly, when seventeen years old, he assumed the habit of St. Dominic, in spite of the opposition of his family, an opposition overcome only by the intervention of Pope Innocent IV., and the Emperor Frederick. Albertus Magnus, teaching then at Cologne, the general, John the Teutonic, took the saint with him from Rome to Paris, and thence to Cologne. Thomas gave all his time, which was not employed in devotion and other duties, to his studies, retrenching part of that which was allowed for his meals and sleep, not out of a vain passion, or the desire of applause, but for the advancement of God's honor and the interests of religion, according to what He Himself teaches. His humility made him conceal his progress and deep penetration, insomuch that his school-fellows thought he learned nothing, and, on account of his silence, called him the Dumb Ox, and the Great Sicilian Ox. But the brightness of his genius, his quick and deep penetration and learning were at last discovered, in spite of all his endeavors to conceal them; for his master, Albertus, having propounded to him several questions on the most knotty and obscure points, his answers, which the duty of obedience extorted, astonished the audience; and Albertus, not able to contain his joy and admiration, said, "We call him the Dumb Ox, but he will give such a bellow in learning as will be heard all over the world." This applause made no impression on the humble saint. He continued the same in simplicity, modesty, silence, and recollection, because his heart was the same; equally insensible to praises and humiliations, full of nothing but of God and his own insufficiency, never reflecting on his

own qualifications, or on what was the opinion of others concerning him. In his first year, under Albertus Magnus, he wrote comments on Aristotle's Ethics. The general chapter of the Dominicans, held at Cologne, in 1245, deputed Albertus to teach at Paris, in their College of St. James, which the university had given them; and it is from that college they are called, in France, Jacobins. St. Thomas was sent with him to continue his studies there. His school exercises did not interrupt his prayer. By an habitual sense of the divine presence, and devout aspirations, he kept his heart continually raised to God; and, in difficult points, redoubled with more earnestness his fervor in his prayers than his application to study. This he found attended with such success, that he often said that he had learned less by books than before his crucifix, or at the foot of the altar. His constant attention to God always filled his soul with joy which appeared in his very countenance, and made his conversation altogether heavenly.

In the year 1248, being twenty-two years of age, he was appointed by the general chapter to teach at Cologne, together with his old master Albertus, whose high reputation he equalled in his very first lessons. He then also began to publish his first works, which consist of comments on the Ethics, and other philosophical works of Aristotle. No one was more courteous and affable, but it was his principle to shun all unnecessary visits. To prepare himself for holy orders, he redoubled his watchings, prayer, and other spiritual exercises. His devotion to the Blessed Sacrament was extraordinary. He spent several hours of the day, and part of the night, before the altar, humbling himself in acts of profound adoration, and melting with love in contemplation of the immense charity of that Man-God whom he there adored. In saying Mass he seemed to be in raptures, and often quite dissolved in tears; a glowing frequently appeared in his eyes and countenance, which showed the ardor with which his heart burned within him. His devotion was most fervent during the precious moments after he had received the divine mysteries; and after saying Mass he usually served at another, or at least heard one. This fire and zeal appeared also in his sermons at Cologne, Paris, Rome, and in other cities of Italy

He was everywhere heard as an angel; even the Jews ran of their own accord to hear him, and many of them were converted. St. Thomas, after teaching four years at Cologne, was sent, in 1252, to Paris. His reputation for perspicuity and solidity drew immediately to his school a great number of auditors. St. Thomas, with great reluctancy, compelled by holy obedience, consented to be admitted Doctor, on the 23d of October, in 1257, being then thirty-one years old.

The holy King St. Louis had so great an esteem for St. Thomas, that he consulted him in affairs of state, and ordinarily informed him, the evening before, of any affair of importance that was to be treated of in council, that he might be the more ready to give advice on the point. The saint avoided the honor of dining with the king as often as he could excuse himself; and, when obliged to assist at court, appeared there as recollected as in his convent. In the year 1269 St. Thomas assisted at the thirty-sixth general chapter of his Order, held at Valenciennes, which deputed him, in conjunction with Albertus Magnus and three others, to draw up rules for studies, which are still extant in the acts of that chapter. Returning to Paris, he there continued his lectures. In 1261, Urban IV. called St. Thomas to Rome, and, by his order, the general appointed him to teach here. His Holiness pressed him with great importunity to accept of some ecclesiastical dignity, but he knew how much safer it was to refuse than to accept a bishopric. The Pope, however, obliged him always to attend his person. Thus it happened that the saint taught and preached in all the towns where that Pope ever resided: as in Rome, Viterbo, Orvieto, Fondi, and Perugia. He also taught at Bologna, Naples, etc.

In the year 1263 the Dominicans held their fortieth general chapter in London; St. Thomas assisted at it, and obtained soon after to be dismissed from teaching. He rejoiced to see himself reduced to the state of a private religious man. Pope Clement IV. had such a regard for him, that, in 1265, among other ecclesiastical preferments, he made him an offer of the Archbishopric of Naples, but could not prevail with him to accept of that, or any other. The first part of his theological Summ, St. Thomas composed at Bologna; he was called thence to Naples.

Here it was that, according to Tocco and others, Dominick Caserte beheld him, while in fervent prayer, raised from the ground, and heard a voice from the crucifix directed to him in these words: "Thou hast written well of me, Thomas; what recompense dost thou desire?" He answered, "No other than thyself, O Lord."

Pope Gregory X. had called a general council, the second of Lyons, with the view of extinguishing the Greek schism, and raising succors to defend the Holy Land against the Saracens. The ambassadors of the Emperor Michael Palæologus, together with the Greek prelates, were to assist at it. The council was to meet on the 1st of May, in 1274. His Holiness, by brief directed to our saint, ordered him to repair thither, and to prepare himself to defend the Catholic cause against the Greek schismatics. Though indisposed, he set out from Naples about the end of January, but his strength failing on the way he was carried to the Cistecian monastery of Fossa-Nuova, in the diocese of Terricina, where after an illness of seven weeks he died March 7, 1274.

The nearer he saw himself to the term of all his desires, the entering into the joy of his Lord, the more tender and inflamed were his longings after death. He had continually in his mouth these words of St. Austin, "Then shall I truly live, when I shall be quite filled with you, alone, and your love; now I am a burden to myself, because I am not entirely full of you." In such pious transports of heavenly love he never ceased sighing after the glorious day of eternity. The monks begged he would dictate an exposition of the Book of Canticles, in imitation of St. Bernard. He answered, "Give me St. Bernard's spirit, and I will obey." But at last, to renounce perfectly his own will, he dictated the exposition of that most mysterious of all the divine books. It begins, "Solomon inspiratus." It is not what his erudition might have suggested, but what love inspired him with in his last moments, when his pure soul was hastening to break the chains of mortality, and drown itself in the ocean of God's immensity, and in the delights of eternity. The holy doctor, at last finding himself too weak to dictate any more, begged the religious to withdraw, recommending himself to their prayers

and desiring their leave to employ the few precious moments he had to live with God alone. He accordingly spent them in fervent acts of adoration, praise, thanksgiving, humility and repentance. He made a general confession of his whole life to Father Reynold, with abundance of tears for his imperfections and sins of frailty; for in the judgment of those to whom he had manifested his interior, he had never offended God by any mortal sin. And he said to Father Reynold, before his death, that he thanked God with his whole heart for having prevented him with his grace, and always conducted him as it were by the hand, and preserved him from any known sin that destroys charity in the soul; adding, that this was purely God's mercy, to which he was indebted for his preservation from every sin which he had not committed. Having received absolution in the sentiments of the most perfect penitent, he desired the Viaticum. Whilst the abbot and community were preparing to bring it, he begged to be taken off his bed, and laid upon ashes spread upon the floor. Thus lying on the ground, weak in body but vigorous in mind, he waited for the priest with tears of the most tender devotion. When he saw the Host in the priest's hand, he said, "I firmly believe that Jesus Christ, true God and true Man, is present in this august Sacrament. I adore you, my God and my Redeemer; I receive you, the price of my redemption, the Viaticum of my pilgrimage; for whose honor I have studied, labored, preached, and taught. I hope I never advanced any tenet as your word, which I had not learned from you. If, through ignorance, I have done otherwise, I revoke everything of that kind, and submit all my writings to the judgment of the holy Roman Church." Then recollecting himself, after other acts of faith, adoration, and love, he received the holy Viaticum, but remained on the ashes till he had finished his thanksgiving. Growing still weaker, amidst his transports of love, he desired Extreme Unction, which he received, answering himself to all the prayers. After this, he lay in peace and joy, as appeared by the serenity of his countenance; and he was heard to pronounce these aspirations: "Soon, soon will the God of all comfort complete his mercies on me, and fill all my desires. I shall shortly be satiated in him, and drink of the torrent of his de-

lights; be inebriated from the abundance of his house, and in him who is the source of life, I shall behold the true light." Seeing all in tears about him, he comforted them, saying, death was his gain and his joy. Father Reynold said he had hoped to see him triumph over the adversaries of the Church in the Council of Lyons, and placed in a rank in which he might do it some signal service. The saint answered, "I have begged of God, as the greatest favor, to die a simple religious man, and I now thank him for it. It is a greater benefit than he has granted to many of his holy servants, that he is pleased to call me out of this world so early, to enter into his joy; wherefore grieve not for me, who am overwhelmed with joy." He returned thanks to the abbot and monks of Fossa-Nuova for their charity to him. One of the community asked him by what means we might live always faithful to God's grace. He answered, "Be assured that he who shall always walk faithfully in his presence—always ready to give him an account of all his actions—shall never be separated from him by consenting to sin." These were his last words to men, after which he only spoke to God in prayer, and gave up the ghost, a little after midnight, some say in the fiftieth year of his age; but Ptolemy of Lucca, and other contemporary authors, say expressly in his forty-eighth, which also agrees with his whole history. He was very tall, and every way proportioned.

The University of Paris sent to the general and provincial of the Dominicans a letter of condolence upon his death, giving the highest commendations to the saint's learning and sanctity, and begging the treasure of his holy body. Naples, Rome, and many other universities, princes, and Orders, contended no less for it. He was solemnly canonized by Pope John XXII., in 1323. Pope Pius V., in 1567, commanded his festival and office to be kept equal with those of the four doctors of the Western Church.

SAINT BONAVENTURE.

Cardinal, Bishop and Doctor of the Church.

St. Bonaventure, the great light and ornament of the holy Order of St. Francis, for his extraordinary devotion, ardent

charity, and eminent skill in sacred learning, is surnamed the Seraphic Doctor. He was born at Bagnarea, in Tuscany, in the year 1221, of pious parents, named John of Fidenza and Mary Ritelli. Bonaventure from his infancy entered upon a religious course, and appeared inflamed with the love of God as soon as he was capable of knowing him. His progress in his studies surprised his masters, but that which he made in the science of the saints, and in the practise of every virtue was far more extraordinary. It was his highest pleasure and joy to hear by how many titles he belonged to God, and he made it his most earnest study and endeavor to devote his heart with his whole strength to the divine service.

In 1243, being twenty-two years of age, he entered into the Order of St. Francis. Shortly after, he was sent to Paris to complete his studies under the celebrated Alexander of Hales, surnamed the Irrefragable Doctor. After his death in 1245, St. Bonaventure continued his course under his successor, John of Rochelle. His penetrating genius was poised by the most exquisite judgment, by which, while he easily dived to the bottom of every subtle inquiry, he cut off whatever was superfluous, dwelling only on that knowledge which is useful and solid, or at least was then necessary to unravel the false principles and artful sophistry of the adversaries of truth. Thus he became a masterly proficient in the scholastic philosophy, and in the most sublime parts of theology. Bonaventure prepared himself to receive the Holy Order of priesthood by long fasts, humiliations, and fervent prayer, that he might obtain in it an abundant measure of graces proportioned to so high a function.

Bonaventure looked upon himself as called by the obligations of his priestly character to labor for the salvation of his neighbor, and to this he devoted himself with extraordinary zeal. He announced the word of God to the people with an energy and unction which kindled a flame in the hearts of those that heard him; everything was inflamed that came from his mouth. For an assistance to himself in this function he compiled his treatise called Pharetra, consisting of animated sentiments gathered from the writings of the fathers. In the meantime, he was employed in teaching privately in his own convent, till he suc-

ceeded his late master, John of Rochelle, in a public chair of the University. The age required by the statutes for this professorship was thirty-five, whereas the saint was only thirty-three years old; but his abilities amply supplied that defect, and on this literary theatre he soon displayed them to the admiration of the whole Church. He continued always to study at the foot of the crucifix.

The holy king St. Lewis honored St. Bonaventure with his particular esteem, invited him often to his own table, and consulted him in his most intricate concerns, placing an entire confidence in his advice. He engaged him to compile an office of the Passion of Christ for his use. St. Bonaventure drew up a rule for St. Isabella, the king's sister, and for her nunnery of migitated Clares at Long-Champs. His book "On the Government of the Soul," his Meditations for every day in the week, and most of his other lesser tracts, were written to satisfy the requests of several devout persons of the court. The unction which every word breathes in the writings of this holy doctor pierces the heart, and his concise expression is an abyss, or, rather, a treasure, of most profound sentiments of humility, compunction, love, and devotion, the riches of which a pious heart finds everywhere boundless. Especially his tender sentiments of the love of God, and on the sacred passion of Christ, exceedingly recommend to all devout persons his meditations on this latter subject, and express the burning affections with which his pure soul glowed towards that stupendous mystery of infinite love, goodness, and mercy, that perfect model of all virtue and sancity, and source of all our good.

The celebrated Gerson, the most learned and devout chancellor of Paris, writes of the works of St. Bonaventure: "Among all the Catholic doctors, Eustachius (for so we may translate his name of Bonaventure) seems to me the most proper for conveying light to the understanding, and, at the same time, warming the heart. In particular his Brevioloquim and Itinerarium are written with so much force, art, and conciseness, that nothing can be beyond them." In another book he says: "St. Bonaventure's works seem to me the most proper for the instruction of the faithful. They are solid, safe, pious, and

devout; and he keeps as far as he can from niceties; not meddling with logical or physical questions which are foreign to the matter in hand. Nor is there any doctrine more sublime, more divine, or more conducive to piety." Trithemius recommends this doctor's writings in the following words: "His expressions are full of fire, they no less warm with divine love the hearts of those who read them, than they fill their understanding with the most holy light. His works surpass those of all the doctors of his time, if we consider the spirit of divine love, and of Christian devotion that speaks in him. He is profound in few words, penetrating without curiosity, eloquent without vanity; his discourse is inflamed without being bloated. Whoever would be both learned and devout, let him read the works of St. Bonaventure."

Whilst he continued to teach at Paris, he was chosen general of his Order, in a chapter held in the convent called Ara-Cœli, at Rome, in 1256. The saint was only thirty-five years old. Nevertheless Pope Alexander IV. confirmed the election. St. Bonaventure was thunderstruck at this news, and, prostrating himself on the ground, he with many tears implored the divine light and direction; after which he set out immediately for Rome.

Our saint in his return to the schools at Paris, visited several of his convents in the way, in which he showed everywhere that he was only become superior to be the most humble, the most charitable, and the most compassionate of all his brethren, and the servant of his whole Order. When he was first made general he put his Order under the special patronage of the Blessed Virgin. He regulated many pious exercises of devotion to her, composed his Mirror of the Virgin, setting forth her graces, virtues, and prerogatives, with many prayers, which are tender and respectful effusions of the heart, to implore her intercession. He wrote a pathetic paraphrase in verse of the anthem Salve Regina. He published the praises of the Mother out of devotion to the Son, and to extend his glory. To propagate his honor and saving faith he sent, by the Pope's authority, preachers into many barbarous nations, and lamented his situation that he could not go himself, and expose his life among the infidels.

He held a General Chapter at Paris, in 1266; and in the next, which he assembled at Assisium, he ordered the triple salutation of the Blessed Virgin, called the Angelus Domini, to be recited every evening at six o'clock, to honor the incomprehensible mystery of the Incarnation, which ought to be the object of our perpetual praises and thanksgiving.

In 1272, Theobald, the holy Archdeacon of Liege, a native of Placentia, then absent in the Holy Land, was chosen Pope, and took the name of Gregory X. Bonaventure, fearing the holy Pope would compel him to accept of some ecclesiastical dignity, left Italy and went to Paris, where he wrote his Hexaemeron, or pious exposition of the creation, or work of six days. He had scarce finished it, when, at Whitsuntide, he received from the Pope a brief by which he was nominated cardinal, and Bishop of Albano, one of the six suffragans of Rome. His Holiness added a precept to him to accept that double charge without alleging any pretext against it, and immediately to repair to Rome. He sent two nuncios to meet him on the road with the hat and other ensigns of his dignities. They found the saint reposing on his journey in a convent of his Order at Migel, four leagues from Florence, and employed in washing the dishes. He desired them to hang the cardinal's hat on the bough of a tree, because he could not decently take it in his hands, and left them to walk in the garden till he had finished his work. Then, taking up the hat, he went to the nuncios, and paid them the respect due to their character. Gregory X. came from Orvietto to Florence, and there, meeting Bonaventure, ordained him bishop with his own hands; then ordered him to prepare himself to speak in the general council which he had called to meet at Lyons for the reunion of the Greeks.

The Emperor Michael Palæologus had made proposals to Pope Clement IV. for a union. Pope Gregory X. zealously pursued this affair. Joseph, Patriarch of Constantinople, made a violent opposition, but was obliged by the emperor to retire into a monastery. To bring this affair to a happy conclusion, Gregory X. invited the Greeks to come to the general council which he assembled at Lyons for this very purpose, and also to concert measures for pushing on a war for the recovery of the

Holy Land, which the Pope promoted with all his might. This was the fourteenth general council, and the second of Lyons. At it were present five hundred bishops, seventy abbots, James, King of Arragon, and the ambassadors of the Emperor Michael, and of other Christian princes. St. Thomas, of Aquin, died on the road to this synod. St. Bonaventure accompanied the Pope through Milan to it, and arrived at Lyons in November, though the council was only opened on the 7th of May, 1274. Bonaventure sat on the Pope's right hand, and first harangued the assembly. St. Bonaventure, meantime, was taken ill. The Pope himself gave him Extreme Unction, as is attested by an inscription which hath been preserved in the same chamber in which he died to our times. He expired in great tranquility on the 14th of July, in the year 1274, of his age the fifty-third. The Pope and the whole council solemnized his obsequies on the same day in the Church of the Franciscans at Lyons.

The body of St. Bonaventure was translated into the new Church of the Franciscans on the 14th of March, 1843. King Charles VIII. founded their new convent at Lyons, at the foot of the castle of Pierre Incise, in 1494, with a rich chapel, in which the saint's remains were enshrined, except a part of the lower jaw, which that king caused to be conveyed to Fontainebleau, and it is now in the Church of the Cordeliers, in Paris: the bones of an arm are kept at Bagnarea, and a little bone at Venice. In 1562 the Calvinists plundered his shrine, burned his relics in the market-place, and scattered the ashes in the River Saone, as is related by the learned Jesuit Possevinus, who was then at Lyons. They stabbed to death the guardian, with a Catholic captain, whom they had made prisoner; they burned the archives of the library, and set fire to the convent. The saint's head, and some other relics, escaped the fury of the rebels by having been concealed. St. Bonaventure was canonized by Sixtus IV. in 1482. Sixtus V. enrolled his name among the doctors of the church in the same manner as Pius V. had done that of St. Thomas Aquinas.

SAINT FRANCIS OF ASSISIUM.

Founder of the Friar Minors.

THE blessed St. Francis was one of those happy little ones whom God chose to enrich with spiritual knowledge and heavenly gifts of virtue. He was born at Assisium, in Umbriæ, in the Ecclesiastical State, in 1182. His father, Peter Bernardon, was descended of a gentleman's family originally settled at Florence, but was himself a merchant, and lived at Assisium, a town situated on the brow of a hill called Assi. The saint's mother was called Pica. Both his parents were persons of great probity. At the age of twenty-five Francis was seized with a severe illness. Reflections came to him on his sick-bed, and he rose from it an altered man. Henceforward he held that in contempt which the world holds in admiration and love. The ardor of his natural character flamed both in a consummate spirit of self-sacrifice for the good of others. He made a pilgrimage to Rome, and in his enthusiasm for poverty flung all he had on the altar of St. Peter's, joined himself to a troop of beggars, and gave himself up to a wandering life of almsgiving and charity. Gradually he found his full vocation, not only in a life of entire devotion and poverty for himself, but in founding an order of mendicants devoted to the service of the Church.

Many began to admire the heroic and uniform virtue of this great servant of God, and some desired to be his companions and disciples. Gradually there gathered round his cell a band of disciples as enthusiastic as himself. At first there were only seven, himself the eighth, but all were animated by the same spirit, and all followed the same rule of life. When their number was augmented to one hundred and twenty-seven, St. Francis, assembling them together, spoke to them in a most pathetic manner of the kingdom of God, the contempt of the world, the renouncing their own will, and the mortification of their senses.

The saint composed a rule for his Order, consisting of the gospel counsels of perfection, to which he added some things necessary for uniformity in their manner of life. He exhorts

his brethren to manual labor, but will have them content to receive for it things necessary for life, not money. He bids them not to be ashamed to beg alms, remembering the poverty of Christ; and he forbids them to preach in any place without the bishop's license. He carried his rule to Rome, and obtained the Pope's approbation.

Soon after, the Benedictins of Monte Soubazo bestowed on the founder the church of the Portiuncula, upon condition that it should always continue the head church of his Order. The saint refused to accept the property or dominion, but would only have the use of the place; and, in token that he held it of the monks, he sent them every year, as an acknowledgment, a basket of little fish, called laschi, of which there is great plenty in a neighboring river. The monks always sent the friars, in return, a barrel of oil. St. Francis would not suffer any dominion or property of temporal goods to be vested even in his Order, or in any community or convent in it (as in other religious Orders), that he might more perfectly and more affectionately say in his heart, that the house in which he lived, the bread which he ate, and the poor clothes which he wore were none of his; and that he possessed nothing of any earthly goods, being a disciple of Him who, for our sakes, was born a stranger in an open stable, lived without a place of his own wherein to lay his head, subsisting by the charity of good people, and died naked on a cross in the close embraces of holy poverty, in order to expiate our sins, and to cure our passions of covetousness, sensuality, pride, and ambition.

Holy poverty was dearer to St. Francis through his extraordinary love of Penance. He scarce allowed his body what was necessary to sustain life, and found out every day new ways of afflicting and mortifying it. If any part of his rough habit seemed too soft, he sewed it with pack-thread, and was wont to say to his brethren that the devil easily tempted those that wore soft garments. His bed was ordinarily the ground, or he slept sitting, and used for his bolster a piece of wood or stone. Unless he was sick, he very rarely ate anything that was dressed with fire; and when he did, he usually put ashes or water upon it. Often his nourishment was only a little coarse bread, on

which he sometimes strewed ashes. He drank clear water, and that very moderately, how great thirst or heat soever he suffered. He fasted rigorously eight lents in the year. Seculars were much edified that, to conform himself to them, he allowed his religious to eat flesh meat, which the end of his institute made necessary. He called his body brother Ass, because it was to carry burdens, to be beaten, and to eat little and coarsely. When he saw anyone idle, eating of other men's labors, he called him brother Fly, because he did no good, but spoiled the good which others did, and was troublesome to them. As a man owes a discreet charity to his own body, the saint, a few days before he died, asked pardon of his, for having treated it perhaps with too great rigor, excusing himself that he had done it the better to secure and guard the purity of his soul, and for the greater service of God.

With extreme austerity St. Francis joined the most profound humility of heart. He was in his own eyes the basest and most despicable of all men, and desired to be reputed such by all; he loved contempt, and sincerely shunned honor and praise. If others commended him, and showed any esteem of his virtue, he often said to himself, "What every one is in the eyes of God, that he is and no more." From this humility it was that he would not be ordained priest, but always remained in the degree of deacon; he bore the greatest reverence to all priests.

This saint, who by humility and self-denial was perfectly crucified and dead to himself, seemed, by the ardor of his charity, to be rather a seraph incarnate than a frail man in a mortal state. Hence he seemed to live by prayer, and was assiduously employed in holy contemplation; for he that loves much desires to converse with the person whom he loves. In this he finds his treasure and his happiness, and finds no entertainment or delight like that of dwelling upon his excellences and greatness. St. Francis retired every year, after the feast of the Epiphany, in honor of the forty days which Christ spent in the desert, and, shutting himself up in his cell, he spent all that time in rigorous fasting and devout prayer. He communicated very often, and ordinarily with ecstacies, in which his soul was wrapt and suspended in God. He had a singular devotion to the Mother of

God (whom he chose for the special patroness of his Order), and in her honor he fasted from the feast of SS. Peter and Paul, to that of her Assumption. After this festival he fasted forty days, and prayed much, out of devotion to the angels, especially the archangel Michael; and at All Saints he fasted other forty days.

St. Francis sometimes expressed his pious breathings in canticles. Two such canticles composed by him are still extant, and express, with wonderful strength and sublimity of thought, the vehemence and tenderness of divine love in his breast, in which he found no other comfort than, could it be gratified, to die of love, that he might be for ever united to the great object of his love. His thirst of the conversion of souls was most ardent. So great was the compassion and charity of this holy man for all such, that, not contenting himself with all that he did and suffered for that end in Italy, he resolved to go to preach to the Mahometans and other infidels, with an extreme desire of laying down his life for our Lord. With this view he embarked, in the sixth year after his conversion, for Syria, but straight there arose a tempest, which drove him upon the coast of Dalmatia; and finding no convenience to pass on further, he was forced to return back again to Ancona. Afterwards, in 1214, he set out for Morocco, to preach to the famous Mahometan king Miramolin, and went on his way with so great fervor and desire of martyrdom, that though he was weak and much spent, his companion was not able to hold pace with him. But it pleased God that in Spain he was detained by a grievous fit of sickness, and afterwards by important business of his Order, and various accidents, so that he could not possibly go to Mauritania. But he wrought several miracles in Spain, and founded there some convents; after which he returned through Languedoc into Italy.

The holy founder out of humility gave to his Order the name of Friar Minors, desiring that his brethren should be disposed, in the affection of sincere humility, to strive, not for the first, but for the last and lowest places. Many cities became suitors that they might be so happy as to possess some of his disciples animated with his spirit, and St. Francis founded convents at Cortona, Arezzo, Vergoreta, Pisa, Bologna, Florence, and other

places; and in less than three years his Order was multiplied to sixty monasteries. In 1212 he gave his habit to St. Clare, who, under his direction, founded the institute of holy virgins, which was called the second order of St. Francis. St. Dominic being at Rome in 1215, met there St. Francis, and these two eminent servants of God honored each other, had frequent spiritual conferences together, and cemented a close friendship between their Orders, which they desired to render perpetual, as we are informed by contemporary writers of the life of St. Dominic.

Ten years after the first institution of his Order, in 1219, St Francis held near Portiuncula, the famous general chapter called of Matts, because it was assembled in booths in the fields, being too numerous to be received in any building of the country. We are assured by four companions of St. Francis, and by St. Bonaventure, that five thousand friars met there, though some remained at home who could not leave their convents.

St. Francis in 1219 set sail with B. Illuminatus, of Reate, and other companions, from Ancona, and having touched at Cyprus, landed at Acon or Ptolemais, in Palestine. The Christian army in the sixth crusade lay at that time before Damiata, in Egypt, and the Soldan of Damascus, or Syria, led a numerous army to the assistance of Meledin, Soldan of Egypt, or Babylon; for so he was more commonly called, because he resided at Babylon, in Egypt, a city on the Nile, opposite to the ruins of Memphis: Grand Cairo rose out of the ashes of this Babylon. St. Francis, with brother Illuminatus, hastened to the Christian army, and upon his arrival endeavored to dissuade them from giving the enemy battle, foretelling their defeat, as we are assured by three of his companions; also by St. Bonaventure, Cardinal James, of Vitri, who was then present in the army, and Marin Sanut. He was not heard, and the Christians were driven back into their trenches with the loss of six thousand men. However, they continued the siege, and took the city on the 5th of November the same year.

Resigning the generalship that year, 1220, he caused the virtuous Peter of Cortona to be chosen minister-general. In 1223 he obtained of Pope Honorius III. the confirmation of the

famous indulgence granted a little time before to the Church Portiuncula.

When St. Francis returned from Spain, and laid aside the thoughts of his intended mission to Morocco, in 1215, Count Orlando, of Catona, bestowed on him a close agreeable solitude on Mount Alverno, a part of the Appenines not far from Camaldoli and Vale Umbrosa. This virtuous count built there a convent and a church for the Friar Minors, and St. Francis was much delighted with the retirement of that high mountain. Towards the festival of the Assumption of the Blessed Virgin, in 1224, St. Francis retired into a most secret place in Mount Alverno, where his companions made him a little cell. Heavenly visions and communications of the Holy Ghost were familiar to our saint; but in this retreat on Mount Alverno, in 1224, he was favored with extraordinary raptures, and inflamed with burning desires of heaven in a new and unusual manner. Then it was that this saint deserved, by his humility, and his ardent love of his crucified Saviour, to be honored with the extraordinary favor of the marks of his five wounds imprinted on his body by the vision of a seraph.

St. Francis, a little before his death, dictated his testament to his religious brethren, in which he recommends to them, that they always honor the priests and pastors of the Church as their masters, that they faithfully observe their rule, and that they work with their hands, not out of a desire of gain, but for the sake of good example, and to avoid idleness. He yielded up his soul on the 4th of October, in the year 1226, the forty-fifth of his age, as De Calano assures us. St. Francis was canonized on the 6th of July, 1228.

SAINT IGNATIUS OF LOYOLA.

Founder of the Society of Jesus.

THE conversion of many barbarous nations, several heretofore unknown to us, both in the most remote eastern and western hemisphere, the education of youth in learning and piety, the instruction of the ignorant, the improvement of all the sciences, and the reformation of the manners of a great part of Christen-

dom, is the wonderful fruit of the zeal with which this glorious saint devoted himself to labor in exalting the glory of God, and in spreading over the whole world that fire which Christ himself came to kindle on earth. St. Ignatius was born in 1491, in the castle of Loyola, in Guipuscoa, a part of Biscay that reaches to the Pyrenean mountains. He was well shaped, and in his childhood gave proofs of a pregnant wit and discretion above his years; was affable and obliging, but of a warm or choleric disposition, and had an ardent passion for glory. He was bred in the court of Ferdinand V. in quality of page to the king, and his inclinations led him to the army. The love of glory and the example of his elder brothers, who had signalized themselves in the wars of Naples, made him impatient till he entered the service. He behaved with great valor and conduct in the army, especially at the taking of Najara, a small town on the frontiers of Biscay; yet he generously declined taking any part of the booty, in which he might have challenged the greatest share. He hated gaming as an offspring of avarice, and a source of quarrels and other evils; was dextrous in the management of affairs, and had an excellent talent in making up differences among the soldiers. He was generous, even towards enemies, but addicted to gallantry, and full of the maxims of worldly honor, vanity, and pleasures.

While in the breach at the head of the garrison, at the defense of Pampeluna, in 1521, Ignatius had his leg shattered by a cannon ball.

During the cure of his knee he was confined to his bed, though otherwise in perfect health, and finding the time tedious he called for some book of romances, for he had been always much delighted with fabulous histories of knight-errantry. None such being found, a book of the lives of our Saviour, and of the saints, was brought him. He read them first only to pass away the time, but afterwards began to relish them and to spend whole days in reading them. He chiefly admired in the saints their love of solitude and of the cross. He considered among the anchorets many persons of quality, who buried themselves alive in caves and dens, pale with fasting, and covered with haircloth; and he said to himself, "These men were of the same

frame I am of; why then should not I do what they have done?" Taking at last a firm resolution to imitate the saints in their heroic practice of virtue, he began to treat his body with all the rigor it was able to bear; he rose at midnight, and spent his retired hours in weeping for his sins. One night being prostrate before an image of the Blessed Virgin, in extraordinary sentiments of fervor, he consecrated himself to the service of his Redeemer under her patronage, and vowed an inviolable fidelity. The saint's eldest brother, who was then, by the death of their father, lord of Loyola, endeavored to detain him in the world, and to persuade him not to throw away the great advantages of the honor and reputation which his valor had gained him. Ignatius, being cured of his wounds, went to Montserrat. This was a great abbey of near three hundred Benedictine Monks, of a reformed austere institute, situate on a mountain of difficult access, about four leagues in circumference and two leagues high, in the diocese of Barcelona.

He made a vow of perpetual chastity, and dedicated himself with great fervor to the divine service. At his first coming to this place he had bought, at the village of Montserrat, a long coat of coarse cloth, a girdle, a pair of sandals, a wallet, and a pilgrim's staff, intending, after he had finished his devotions there, to make a pilgrimage to Jerusalem. Disguised in this habit, he remained at the abbey. He communicated to his director a plan of the austerities he proposed to practise, and was confirmed by him in his good resolutions. He received the blessed eucharist early in the morning on the feast of the Annunciation of our Lady in 1522; and, on the same day left Montserrat, having given his horse to the monastery, and hung up his sword on a pillar near the altar in testimony of his renouncing the secular warfare, and entering himself in that of Christ. He travelled with his staff in his hand, a scrip by his side, bareheaded, and with one foot bare, the other being covered because it was yet tender and swelled. He went away infinitely pleased that he had cast off the livery of the world, and put on that of Jesus Christ.

Three leagues from Montserrat is a large village called Manresa, with a convent of Dominicans, and a hospital without the

walls for pilgrims and sick persons. Ignatius went to this hospital, and, rejoicing to see himself received in it unknown and among the poor, began to fast on water and the bread (which he begged) the whole week, except Sundays, when he ate a few boiled herbs, but sprinkled over with ashes. He wore an iron girdle and a hair shirt; disciplined himself thrice a day, slept little, and lay on the ground. He was every day present at the whole divine office, spent seven hours on his knees at prayer, and received the sacraments every Sunday. He stayed there almost a year, during which time he governed himself by the advice of the holy monk of Montserrat, whom he visited every week, and that of his Dominican director.

He began then to exhort many to the love of virtue; and he there wrote his Spiritual Exercises, which he afterwards revised, and published at Rome, in 1548. When some pretended to find fault with this book of St. Ignatius's Spiritual Exercises, Pope Paul III., at the request of St. Francis Borgia, by a brief, in 1548, approved it as full of the Spirit of God, and very useful for the edification and spiritual profit of the faithful.

Ignatius, after a stay of ten months at Manresa, left that place for Barcelona, and in five days landed at Gaeta, whence he travelled on foot to Rome, Padua, and Venice. He spent the Easter at Rome, and sailed from Venice on board the admiral's vessel, which was carrying the governor to Cyprus. He arrived at Cyprus, and found in the port a vessel full of pilgrims, just ready to hoist sail. Going immediately on board, he made a good voyage, and landed at Jaffa, the ancient Joppe, on the last day of August, 1523, forty days after he had left Venice. He went on foot from thence to Jerusalem in four days. The sight of the holy places filled his soul with joy, and the most ardent sentiments of devotion and compunction.

He returned to Europe in winter, in extreme cold weather, poorly clad, and came to Venice at the end of January, in 1524; from whence he continued his journey by Genoa to Barcelona. Desiring to qualify himself for the functions of the altar, and for assisting spiritually his neighbor, he began at Barcelona to study, and addressed himself to a famous master named Jerom Ardebal, being assisted in the meantime in his maintenance by

the charities of a pious lady of that city, called Isabel Rosella. He was then thirty-three years old.

The saint, after studying two years at Barcelona, went to the university of Alcala, which had been lately founded by Cardinal Ximenes, where he attended at the same time to lectures in logic, physics, and divinity; by which multiplicity he only confounded his ideas, and learned nothing at all, though he studied night and day. However, he went himself to the Archbishop of Toledo, Alphonsus de Fonseca, who was much pleased with him, but advised him to leave Alcala, and go to Salamanca, promising him his protection. Shortly afterward he resolved to leave Spain.

He from that time began to wear shoes, and received money sent him by his friends, but in the middle of winter travelled on foot to Paris, where he arrived in the beginning of February, 1528. He spent two years in perfecting himself in the Latin tongue; then went through a course of philosophy. He studied his philosophy three years and a half in the College of St. Barbara Pegna, his master, appointed another scholar, who was more advanced in his studies, and a young man of great virtue and quick parts, to assist him in his exercises. This was Peter Faber, a Savoyard, a native of the diocese of Geneva, by whose help he finished his philosophy, and took the degree of master of arts with great applause, after a course of three years and a half, according to the custom of the times. After this Ignatius began his divinity at the Dominicans.

The saint prescribed for Peter Faber a course of his spiritual exercises, and taught him the practices of meditation, of the particular examination, and other means of perfection, conducting him through all the paths of an interior life. St. Francis Xavier, a young master of philosophy, full of the vanity of the schools, was his next conquest. St. Ignatius made him sensible that all mortal glory is emptiness; only that which is eternal deserving our regard. He converted many abandoned sinners.

James Laynez, of Almazan, twenty-one years of age; Alphonsus Salmeron, only eighteen; and Nicholas Alphonso, surnamed Bobadilla, from the place of his birth, near Valencia,—all Spaniards of great parts, at that time students in divinity at Paris,—

associated themselves to the saint in his pious exercises. Simon Rodriguez, a Portuguese, joined them. These fervent students, moved by the pressing instances and exhortations of Ignatius, made all together a vow to renounce the world, to go to preach the gospel in Palestine, or if they could not go thither within a year after they had finished their studies, to offer themselves to his holiness to be employed in the service of God, in what manner he should judge best.

In the meantime, three others, all doctors in divinity, by the exhortations of Faber, joined the saint's companions in Paris. Claudius le Jay, a Savoyard, John Codure, a native of Dauphine, and Pasquier Brouet, of Picardy; so that with Ignatius they were now ten in number. The holy founder, after a tedious and dangerous journey, both by sea and land, arrived at Venice about the end of the year 1536, and his nine companions from Paris met him there on the 8th of January, 1537; they employed themselves in the hospitals, but all, except Ignatius, went to Rome, where Pope Paul III. received them graciously, and granted them an indult, that those who were not priests might receive holy orders from what bishop they pleased. They were accordingly ordained at Venice by the Bishop of Arbe. Ignatius was one of this number. The emperor and the Venetians having declared war against the Turks, their pilgrimage into Palestine was rendered impracticable. The year therefore being elapsed, Ignatius, Faber, and Laynez went to Rome, threw themselves at his holiness's feet, and offered themselves to whatever work he should judge best to employ them in. St. Ignatius told his companions at Vicenza, that if any one asked what their institute was, they might answer, "the Society of Jesus;" because they were united to fight against heresies and vice under the standard of Christ. Pope Paul III. received them graciously; and appointed Faber, called in French Le Fevre, to teach in the Sapienza at Rome scholastic divinity, and Laynez to explain the holy scripture; whilst Ignatius labored, by means of his spiritual exercises and instructions to reform the manners of the people.

The holy founder, with a view to perpetuate the work of God, called to Rome all his companions, and proposed to them

his design and motives of forming themselves into a religious Order. The three cardinals appointed by the pope to examine the affairs of this new Order, at first opposed it, thinking religious orders already too much multiplied, but changed their opinions on a sudden, and Pope Paul III. approved it under the title of "The Society of Jesus," by a bull, dated the 27th of September, 1540. Ignatius was chosen the first general, but only acquiesced in obedience to his confessor. He entered upon his office on Easter-day, 1541, and the members all made their religious vows, according to the bull of their institution.

Ignatius then set himself to write constitutions or rules for his Society, in which he lays down its end to be, in the first place, the sanctification of their own souls by joining together the active and the contemplative life; for nothing so much qualifies a minister of God to save others as the sanctification of his own soul in the first place. Secondly, to labor for the salvation and perfection of their neighbor, and this, first, by catechising the ignorant (which work is the basis and ground of religion and virtue, and, though mean and humble, is the most necessary and indispensable duty of every pastor); secondly, by the instruction of youth in piety and learning (upon which the reformation of the world principally depends); and thirdly, by the direction of consciences, missions, and the like.

He was entreated by many princes and cities of Italy, Spain, Germany, and the Low Countries to afford them some of his laborers. Under the auspicious protection of John III., King of Portugal, he sent St. Francis Xavier into the East Indies, where he gained a new world to the faith of Christ. He sent John Nugnez and Lewis Gonzales into the kingdoms of Fez and Morocco to instruct and assist the Christian slaves; in 1547, four others to Congo in Africa; in 1555, thirteen into Abyssinia, among whom John Nugnez was nominated by Pope Julius III. patriarch of Ethiopia, and two others, bishops; lastly, others into the Portuguese settlements in South America.

Pope Paul III. commissioned the fathers James Laynez and Alphonsus Salmeron to assist, in quality of his theologians, at the council of Trent. Before their departure St. Ignatius,

among other instructions, gave them a charge in all disputations to be careful above all things, to preserve modesty and humility, and to shun all confidence, contentiousness, or empty display of learning. F. Claudius Le Jay appeared in the same council as theologian of Cardinal Otho, Bishop of Ausberg. Many of the first disciples of St. Ignatius distinguished themselves in divers kingdoms of Europe.

In 1546 the Jesuits first opened their schools in Europe, in the college which St. Francis Borgia had erected for them at Gandia, with the privileges of an university. The seminary of Goa, in Asia, which had been erected some years before for the Indian missions, was committed to the Jesuits, under the direction of Francis Xavier, the preceding year. King John also founded for them, in 1546, a noble college at Coimbra, the second which they had in Europe. F. Simon Rodriguez directed this establishment, and many others in Portugal, Spain, and Brazil, and died at Lisbon, in the highest reputation for sanctity and learning, in 1579.

St. Francis Borgia, in 1551, gave a considerable sum towards building the Roman college for the Jesuits. Pope Julius III. contributed largely to it; Paul IV., in 1555, founded it for perpetuity with great munificence; afterwards Gregory XIII. much augmented its buildings and revenues. St. Ignatius, intending to make this the model of all his other colleges, neglected nothing to render it complete, and took care that it should be supplied with the ablest masters in all the sciences, and with all possible helps for the advancement of literature.

The prudence and charity of the saint in his conduct towards his religious won him all their hearts. His commands seemed rather entreaties. The address with which he accommodated himself to every one's particular genius, and the mildness with which he tempered his reproofs, gave to his reprehensions a sweetness which gained the affections, whilst it corrected a fault. He always showed the affection of the most tender parent towards all his brethren, especially towards the sick, for whom he was solicitous to procure every spiritual and even temporal succor and comfort, which it was his great delight to give them himself. The most perfect obedience and self-denial were the

two first lessons which he inculcated to his novices, whom he told at the door as they entered, that they must leave behind them all self-will and private judgment.

Notwithstanding the fatigue and constant application which the establishment of his Order in all parts of the world, and so many other great enterprises undertaken to promote the glory of God required, he was all on fire with an excess of charity, and a restless desire of gaining souls to God, and wearied himself out in the service of his neighbor, always laboring to extirpate vice, and to promote virtue in all, and set on foot several practices which might conduce to the divine service and the salvation of men.

In matters of concern, though reasons were ever so convincing and evident, he never took any resolution before he had consulted God by prayer. He let not an hour pass in the day without recollecting himself interiorly and examining his conscience, for this purpose banishing for a while all other thoughts. He never applied his mind so much to exterior affairs as to lose the sweet relish of interior devotion. He had God always and in all things present to his mind.

After mass he spent two hours in private prayer, during which time no one was admitted to speak to him except on some pressing necessity. All his actions, and whatever belonged to him, breathed an air of sincere humility. His apparel was poor, though clean ; his bed was very mean, and his diet coarse, and so temperate that it was a perpetual abstinence. He employed himself often most cheerfully in the meanest offices about the house, as in making beds, and in cleansing the chambers of the sick. It was his great study to conceal his virtues, and nothing was more admirable in his life than the address with which he covered his most heroic actions under the veil of humility. Though he was superior, he frequently submitted to inferiors with wonderful meekness and humility, when he could do it without prejudice to his authority. In things of which he was not certain, he readily acquiesced in the judgment of others ; and was a great enemy to all positiveness, and to the use of superlatives in discourse. He received rebukes from any one with cheerfulness and thanks. If in his

presence anything was said that redounded to his praise, he showed an extreme confusion, which was usually accompanied with many tears. He was seldom heard to speak of himself, and never but on very pressing occasions. Ribadeneira heard him say, that every one in the house was to him an example of virtue, and that he was not scandalized at any one besides himself.

Charity, or the most ardent and pure love of God, was the most conspicuous, and the crown of all his other virtues. He had often in his mouth these words, which he took for his motto or device, "To the greater glory of God," referring to this end, with all his strength, himself, his Society, and all his actions, in which he always chose that which appeared to him the most perfect. He often said to God, "Lord, what do I desire, or what can I desire besides thee!"

From this same love of God sprang his ardent thirst for the salvation of men, for which he undertook so many and so great things, and to which he devoted his watchings, prayers, tears, and labors. When he dismissed any missionaries to preach the word of God, he usually said to them, "Go, brethren, inflame the world, spread about that fire which Jesus Christ came to kindle on earth." To gain others to Christ, he, with admirable address, made himself all to all, going in at *their* door, and coming out at *his own*.

St. Ignatius was General of the Society fifteen years, three months, and nine days; but was in the end so worn out with infirmities that he procured that the Society should choose him an assistant in that office.

The saint, on the day before he died, charged F. Polancus to beg his holiness's blessing for him at the article of death, though others at that time did not think it so near. The next morning, having lifted up his eyes and hands to heaven, and pronouncing, both with his tongue and heart, the sweet name of Jesus, with a serene countenance, he calmly gave up his happy soul into the hands of his Creator on the last day of July, in the year 1556, the sixty-fifth of his age, the thirty-fifth after his conversion, and the sixteenth after the confirmation of the Society. The people esteemed him a saint both living and after his death; and the

opinion of his sanctity was confirmed by many miracles. He saw his Society in very few years divided into twelve provinces, with above one hundred colleges, and spread over almost the whole world. In 1626, it contained thirty-six provinces, and in them eight hundred houses, and fifteen thousand Jesuits, since which time it is much increased. St. Ignatius's body was buried first in the little church of the Jesuits, dedicated in honor of the Blessed Virgin, in Rome. When Cardinal Alexander Farnesius had built the stately church of the professed house called Il Giesu, it was translated thither in 1587; and in 1637 was laid under the altar of the chapel, which bears his name. He was beatified by Paul V. in 1609, and canonized by Gregory XV. in 1622, though the bull was only published the year following by Urban VIII.

SAINT ALPHONSUS LIGUORI.

Doctor of the Church.

He was born in Marinella, in the suburbs of Naples, on the 27th of September, 1696, of a noble family, and pious parents.

Alphonsus, in early youth, nay, we might almost say, in infancy, even then edified all with whom he conversed; and those who have written his life in detail, mention numerous instances of virtue, which we cannot afford to specify. His progress in human learning kept pace so well with his progress in the science of the saints, that when he had completed his legal studies, he required a dispensation of three years for admission to the degree of doctor in canon and civil law.

He practised for some time at the bar, and was fast growing into repute, when an incident occurred, to which, in the dispensations of Providence, we are indebted for the apostolic labors and learned writings of our saint. Alphonsus having been retained as counsel for the defence, in a case of great interest and importance, his pleading was so ingenious and so eloquent, that the president, Signor Caravita, felt disposed to give judgment in favor of his client, when the counsel, on the other side, instead of replying, simply begged of Alphonsus to reconsider his

argument, and see whether it was not unsound. Alphonsus, to his great confusion and surprise, perceived it to be flawed by reason of his having overlooked one negative particle in the process. The court and audience complimented him upon his able defence, and acquitted him of any blame upon the score of negligence; attributing his oversight to the warmth so natural to a young lawyer in his situation. Alphonsus, however, did not so readily acquit himself; but, having bowed to the court, was heard to say, as he withdrew, "false world, I know you, and have done with you;"—he had given up the bar.

Alphonsus was advanced to the priesthood, and so great, in fact, was the esteem in which he was held by his archbishop, that he had no sooner been ordained priest, than he was appointed to conduct the retreat of the clergy, although there were amongst them many apostolic and eloquent men of older standing than he.

Our saint meanwhile continued to preach in all the churches of Naples to immense congregations, and with abundant fruit. At stated periods of the year, he conducted missions in various quarters of the kingdom, and while laboring for the sanctification of others, took such measures for his own, as are taken only by saints such as he.

He addressed himself to God in prayer, and took counsel of several learned and pious men, all of whom assured him that it was the will of God he should become the founder of a new congregation of missionary priests for the spiritual aid of those souls who are most destitute. The Bishop of Scala engaged him to establish the first house of the future Order in his diocese. His first companions numbered twelve, consisting of ten priests, and two candidates for orders, together with a serving lay-brother, Vito Curzio by name, a rich gentleman of Acquaviva di Bari, who, admonished by a vision at Naples, had chosen that humble post amongst the brethren of the new congregation.

Alphonsus submitted to the Holy See the rules he had drawn up for the government of the congregation, which met with the entire approval of the Pope.

The congregation being now distributed into different houses, the brethren set about the election of a superior-general, and

were unanimous in their choice of Alphonsus, whom they appointed general for life.

In training the students for their missionary labors, every other study was of course subordinate to the great object of the congregation—the ministry of the divine word; and it was the anxious care of Alphonsus to impress them with correct notions upon this all important matter. He instructed them to avoid defacing the simplicity of the gospel with the frippery of rhetoric, or even the genuine beauties of purely human eloquence. He took especial care that they should fit themselves for the confessional by the study of moral theology; which, he said, should finish only with the life of the student, and without the knowledge of which, a confessor, he said, would damn himself, and bring ruin on his penitents. He instructed them, moreover, in the proper treatment of different classes of penitents, impressing upon them the necessity of sweetness and charity, the danger of severity and harshness, and the importance of using to advantage their discretion in giving or withholding Absolution in those cases where the Church has left either course open to them.

The sanctity of Alphonsus, and the wonders by which his preaching was attended, began to attract the notice of the entire kingdom, and, the See of Sant' Agata de' Goti becoming vacant, he was nominated by the Pope himself to the care of that Church.

Alphonsus having accepted the episcopal office, through pure obedience, set out for Rome accompanied by Father Andrea Villani, a man of approved virtue.

Having been at length formally declared bishop of Sant' Agata de' Goti, by the Sovereign Pontiff, in the secret consistory held on the 14th of June, 1762, Alphonsus was consecrated on the 20th of the same month.

Alphonsus, in the government of his diocese, simply carried out the principles which he had laid down in a book, entitled "Reflections useful to bishops in the government of their Churches," and published before his elevation to the episcopacy. Though removed in body from his congregation, it ceased not to be directed by his spirit, as he was in constant communication

with Father Vallani, his Vicar-general, and the superiors of houses, continually exhorting and instructing them by letters full of unction and wisdom alike divine. His elevation to the episcopal dignity, no wise prejudiced that eminent spirit of poverty by which he had been distinguished while residing with the congregation. His dress (invariably the habit of the congregation) was of the coarsest texture. He left the best apartments to his household clergy, occupying himself a couple of the most unpretending, and furnished in the meanest style, possessing, in fact, only some straw chairs, a table with an inkstand and a few books, a small wooden bedstead with a straw bed, and coarse sheets, some pictures of saints, and one of our Blessed Lady of good counsel, together with a little altar for the celebration of Mass, when his health should not permit him to go to the Cathedral. His table was originally very simple, and every day experienced new retrenchments, until it reached the standard of insipidity, which Alphonsus had laid out for it. His household resembled nothing so closely as a religious community, so regular were the hours of prayer and silence, and meals, and religious converse.

The little time which he contrived to steal from his pastoral cares, or his devotions, he spent not in recreation, but in writing, or dictating letters, or composing works for the good of souls, or reading spiritual or theological books.

He had an alms for every one who asked it, and summoned his vicar-general and others to the aid of his own zeal in discovering such as shame (so ill-consorted with penury) prevented from putting in their petitions with the others. Superannuated priests, old people of every description, widows with families, and more especially young maidens, whose poverty might be the occasion of their fall, were the objects of his tenderest care. We have already mentioned his care of the sick; and it was at least equalled by his care of those in prison, both as concerned their spiritual and temporal wants. But all his other acts of love were outdone by one act of stupendous charity, in the year 1765, during which Italy was afflicted in a great and prevailing famine. As if in preparation for the disastrous season, Alphonsus, contrary to custom, had laid up a large store of corn, and as

soon as the scarcity began to be felt, distributed it to the poor. After having expended his entire store, he wrote to every one of wealth and distinction, and more especially to his brother Hercules, to contribute to the relief of the starving population. He afterwards gave orders for the secret sale of the carriage and mules which his brother had presented to him, as well as of his pectoral cross, and the ring given him by Monsignor Ganini, substituting for them gilded things of trifling value. But, notwithstanding all his efforts, thousands remained unsupplied, and in the madness of their hunger, attacked the corporate officers; for whose safety Alphonsus has been known to expose his own life to the fury of the mob.

Alphonsus having made application to Pius VI., for permission to retire from his office, that Pontiff, was induced by the representations of many distinguished persons to accede, though (as he said) with great sorrow, to the request of Alphonsus, and accept his resignation.

Immediately that Alphonsus had received the welcome intelligence, "Blessed be God," he exclaimed, "who has removed a mountain from my breast;" and, in a few days after, having arranged all matters for his departure, left the diocese amid the lamentations of the entire flock, and directed his course towards San Michele de' Pagni, where there was a house of his Order. Having reached his destination, he humbly besought the Fathers to receive him once more amongst them. As he ascended the stairs, leading to the choir, he repeated the "Gloria Patri," and exclaimed, "how light is now this cross upon my breast, which was so heavy when I first mounted the steps of the palace of Sant' Agata!" Here he lived completely after the manner of the other fathers of the congregation, attending all the exercises where and when it was done by the rest of the community. During all this time he ceased not to compose works for the sanctification of souls. Amongst other works composed and published by him after his return to San Michele de' Pagni, he gave to the world the book entitled "Admirable Dispositions of Divine Providence, for the Salvation of the World, through means of Jesus Christ;" and dedicated it to Pius VI., who was pleased to acknowledge it as an especial favor, and compliment the blessed

author in the loftiest, and, at the same time, most affectionate strain. But the health of Alphonsus, which had been all along declining, began rapidly to grow worse. From the 29th of November, 1779, he was unable to say Mass, and continued thenceforward to communicate in one kind; his manner of life being, in other respects, as before described.

Alphonsus straining the crucifix and image of most holy Mary to his breast, the brethren in tears and prayer around him, calmly and without struggle or contortion, breathed forth his blessed soul, on Tuesday, the 1st of August, 1787.

On the 21st day of December, 1809, the venerable Pontiff Pius VII. issued the decree for the beatification of Alphonsus, and on the 26th of May, 1836, our Most Holy Father, Gregory, after having gone through the glorious proofs of his sanctity, vouchsafed to the Church by the Almighty, after the beatification of his servant, proceeded with the solemn ceremony of canonization, or enrollment amongst the saints. He was declared a Doctor of the Church by Pius IX. March 11, 1871.

ST. BRUNO.

Confessor.

St. Bruno, the founder of the Carthusian Order of Monks, was born at Cologne about the year 1030. He was educated at Cologne, and afterward at Rheims, where he was appointed to superintend the studies in all the chief schools of the diocese. Such was his reputation for learning that he was looked upon as the light of churches, doctor of doctors, the glory of the two nations of Germany and France, the ornament of the age, the model of good men, and the mirror of the world, to use the expressions of an ancient writer. Many of his pupils afterward became distinguished and in the number was Pope Urban II. In 1084, he retired with six companions into the desert of Chartreuse, where he built an oratory with cells at a little distance from each other.

Such was the original of the Order of the Carthusians, which took its name from this desert of Chartreuse. They first built a

church on a summit, and cells near it, in which they lived two together in each cell, soon after single, meeting in church at matins and vespers: other hours, prime, tierce, sext, none, and compline, they recited in their cells. They never took two refections in a day, except on the greatest festivals, on which they ate together in a refectory. On other days they ate in their cells as hermits. Pulse was given them in a certain measure on days when it was allowed them.

It is hard to represent the wonderful life of these holy anchorites in their desert. Peter the Venerable, abbot of Cluni, fifty years after St. Bruno, writes of them: "Their dress is meaner and poorer than that of other monks; so short and scanty, and so rough, that the very sight affrights one. They wear coarse hair shirts next their skin, fast almost perpetually, eat only bran bread; never touch flesh, either sick or well; never buy fish, but eat it if given them as an alms; eat eggs and cheese on Sundays and Thursdays; on Tuesdays and Saturdays their fare is pulse or herbs boiled; on Mondays, Wednesdays and Fridays they take nothing but bread and water; and they have only one meal a day, except within the octaves of Christmas, Easter, Whitsuntide, Epiphany, and some other festivals. Their constant occupation is praying, reading and manual labor, which consists chiefly in transcribing books. They say the lesser hours of the divine office in their cells at the times when the bell rings; but meet together at vespers and matins with wonderful recollection. They say mass only on Sundays and festivals." St. Bruno left his disciples fervent observers of those customs and practices which he had established among them. This institute has been regarded by the pastors of the church as the most perfect model of a penitential and contemplative state, in which persons devote themselves to the most perfect sanctification of their souls, and by their tears and prayers endeavor to draw down the divine mercy on sinners and on the whole world.

St. Bruno is styled by the writers of that age Master of the Chartreuse, and sometimes prior; for, being the person who led the rest into that course of life, he was looked upon by them as

their superior; and as he was the most learned, so he also excelled them in the fervor of his charity, compunction and humility.

St. Bruno had not governed this congregation six years, when Pope Urban II., sent him a severe order to repair to Rome, that he might assist him by his counsels in the government of the church. The humble monk could have scarce met with a more severe trial of his obedience, or made a greater sacrifice. Nevertheless, without further deliberation, he set out in 1089, having nominated Landuin prior at the Chartreuse. St. Bruno was received by the pope with all imaginable tokens of esteem and affection. His holiness kept him in his palace, near his person, and consulted him in all weighty affairs of religion and conscience.

The tumult of a court grew every day more insupportable to St. Bruno, who had tasted the sweets of solitude and uninterrupted contemplation, and trembled amidst the distractions of the world. The pope had too great a value for such a friend to grant his request of returning to the Chartreuse; he even pressed him to accept the archbishopric of Rheggio, in Calabria; but the holy man excused himself with so great earnestness, and redoubled his importunities for the liberty of living to himself in solitude, that his holiness at length thought he could no longer offer violence to his holy inclinations, and consented that he might retire into some wilderness in the mountains of Calabria. The saint found a convenient solitude in the diocese of Squillaci, where he settled in 1090, with some new disciples whom he had gained in Rome. Here he betook himself to the exercises of a solitary life with more joy and fervor than ever. Landuin, prior of the Chartreuse, went into Calabria to consult St. Bruno about the form of living which our saint had instituted at the Chartreuse; for those disciples were desirous not to depart in the least point from the spirit and rule of their holy master. St. Bruno wrote them an admirable letter, full of tender charity and the spirit of God, which he sent them by Landuin when he returned in 1099. In this letter he instructed them all in the practices of a solitary life, solved the difficulties

which they proposed to him, comforted them in their afflictions, and encouraged them to perseverance and watchfulness against all the attacks of their enemies.

The principal works of St. Bruno are Comments on the Psalter, and on St. Paul's Epistles, both of which are demonstrated to be the genuine productions of our saint, and answer the character given of St. Bruno, that he was one of the most learned men, not only of the age in which he lived, but of most others. The elegy in fourteen verses, On the Contempt of the World, or on the last things, which was composed by St. Bruno, is engraved under the picture of the saint in the choir of the famous Chartreuse of Dijon.

The monastery De la Torre, in Calabria, was the second of the Order. St. Bruno continued by his counsels and instructions at a distance, to direct the monks of the Great Chartreuse in all spiritual and temporal emergencies. He died Oct. 6, 1101. He was canonized by Pope Leo X. in 1514.

SAINT FRANCIS XAVIER.

Confessor and Apostle of the Indies.

A CHARGE to go and preach to all nations was given by Christ to his apostles. This commission the pastors of the church have faithfully executed down to this present time; and in every age have men been raised by God, and filled with his Holy Spirit for the discharge of this important function, who, being sent by the authority of Christ and his name by those who have succeeded the apostles in the government of his church, have brought new nations to the fold of Christ for the advancement of the divine honor, and filling up the number of the saints. This conversion of nations according to the divine commission is the prerogative of the Catholic Church, in which it has never had any rival. Among those who in the sixteenth century labored most successfully in this great work, the most illustrious was St. Francis Xavier, the Thaumaturgus of these later ages, whom Urban VIII. justly styled the apostle of the Indies. This great saint was born in Navarre, at the castle of Xavier,

eight leagues from Pampelona, in 1506. His inclination determined his parents to send him to Paris in the eighteenth year of his age; where he entered the college of St. Barbara. Having studied philosophy two years he proceeded master of arts; then taught philosophy at Beauvais college, though he still lived in that of St. Barbara.

St. Ignatius came to Paris in 1528 with a view to finish his studies, and after some time entered himself pensioner in the college of St. Barbara. This holy man had conceived a desire of forming a society wholly devoted to the salvation of souls; and being taken with the qualifications of Peter Faber, called in French Le Fevre, a Savoyard, and Francis Xavier, who had been school-fellows, and still lived in the same college, endeavored to gain their concurrence in this holy project.

Xavier after a short resistance yielded to the spell, and was one of the little band of seven persons, including Loyala himself who took the original Jesuit vows, and founded the company on Aug. 15, 1534, in the crypt of Notre Dame de Montmatre.

On November 15, 1536, they started for Italy to concert with Ignatius (then in Spain, but purposing to join them) plans for a mission to convert the Moslems of Palestine. They arrived at Venice on the 8th of January, 1537, and were much comforted to meet there St. Ignatius, by whose direction they divided themselves to serve the poor in two hospitals in that city, whilst they waited for an opportunity to embark for Palestine.

St. Francis was ordained priest in Venice upon St. John Baptist's Day, 1537.

In Lent, in 1538, our saint was called by St. Ignatius to Rome, where the fathers assembled together to deliberate about the foundation of their Order. After waiting a whole year to find an opportunity of passing into Palestine, and finding execution of that design impracticable, on account of the war between the Venetians and the Turks, St. Ignatius and his company offered themselves to his holiness, to be employed as he should judge most expedient in the service of their neighbor. The Pope accepted their offer, and ordered them to preach and instruct in Rome till he should otherwise employ them. Mean-

while John III., King of Portugal had resolved sending a mission to his East Indian dominions, and applied to the Pope for six Jesuits to undertake the task. Ignatius could spare but two, and one of them having fallen sick, Xavier took his place. He left Rome March 15, 1540.

They arrived at Lisbon about the end of June. At Lisbon, before he went on board, the king delivered to him four briefs from the Pope; in two of which his holiness constituted Xavier apostolic nuncio, with ample power and authority; in the third, he recommended him to David, Emperor of Ethiopia; and in the fourth to other princes in the East. No importunities of the king or his officers could prevail on the saint to accept of any provisions or necessaries, except a few books for the use of converts.

The saint set sail on the 7th of April, in the year 1541, the thirty-sixth of his age, on board the admiral's vessel, which carried Don Martin Alfonso de Sousa, General-Governor of the Indies, who went with five ships to take possession of his government. They landed at Goa, on the 6th of May, in 1542, in the thirteenth month from their setting out from Lisbon.

The saint presented to the Bishop of Goa the briefs of Paul III., declared that he pretended not to use them without his approbation, and casting himself at his feet, begged his blessing. The situations of those countries was deplorable when St. Francis Xavier appeared among them as a new star to enlighten so many infidel nations. Having spent the morning in assisting and comforting the distressed in the hospitals and prisons, he walked through all the streets of Goa, with a bell in his hand, summoning all masters, for the love of God, to send their children and slaves to catechism. The little children gathered together in crowds about him, and he led them to the church, and taught them the creed and practices of devotion, and impressed on their tender minds strong sentiments of piety and religion. By the modesty and devotion of the youth, the whole town began to change its face, and the most abandoned sinners began to blush at vice.

The reformation of the whole city of Goa was accomplished

in half a year, when the saint was informed, that, on the coast of La Pescaria, or the Pearl Fishery, which is extended from Cape Comorin to the isle of Manar, on the eastern side of the peninsula, there were certain people called Paravas, that is, fishers, who some time ago, in order to please the Portuguese, who had succored them against the Moors, had caused themselves to be baptized, but, for want of instructions, retained their superstitions and vices. Xavier, taking with him two young ecclesiastics, embarked in October, in 1542, and sailed to Cape Comorin, which faces the isle of Ceylon, and is about six hundred miles from Goa. Here, St. Francis went into a village full of idolaters, and preached Jesus Christ to them. Most of the chief persons of the country listened to his doctrine, and heartily embraced the faith. The servant of God proceeded to the Pear Coast, set himself first to instruct and confirm those who had been formerly baptized; and, to succeed in this undertaking, he was at some pains to make himself more perfectly master of the Malabar tongue. Then he preached to those Paravas to whom the name of Christ was till that time unknown; and so great were the multitudes which he baptized, that sometimes by the bare fatigue of administering that sacrament, he was scarce able to move his arm, according to the account which he gave to his brethren in Europe.

He had labored about fifteen months in the conversion of the Paravas, when, toward the close of the year 1543, he was obliged to return to Goa to procure assistants. The seminary of the faith which had been founded there for the education of young Indians, was committed to his care, and put into the hands of the Society. The saint enlarged it, and made prudent regulations for the government and direction of the youth; and, from this time, it was called the seminary of St. Paul. The following year he returned to the Paravas with a supply of evangelical laborers, as well Indians as Europeans, whom he stationed in different towns; and some he carried with him into the kingdom of Travancor, where, as he testifies in one of his letters, he baptized ten thousand Indians with his own hand in one month, and sometimes a whole village received the sacrament of regenera-

tion in one day. When the holy man first penetrated into the island provinces of the Indians, being wholly ignorant of the language of the people, he could only baptize children, and serve the sick, who, by signs, could signify what they wanted, as he wrote to F. Mansilla. Whilst he exercised his zeal in Travancor, God first communicated to him the gift of tongues, according to the relation of a young Portuguese of Coimbra, named Vaz, who attended him in many of his journeys. He spoke very well the language of those barbarians without having learned it, and had no need of an interpreter when he instructed them. He sometimes preached to five or six thousand persons together, in some spacious plain. The saint narrowly escaped the snares which were sometimes laid by Brahmans and others to take away his life; and when the Badages, a tribe of savages and public robbers, having plundered many other places, made inroads into Travancor, he marched up to the enemy, with a crucifix in his hand, at the head of a small troop of fervent Christians, and, with a commanding air, bade them, in the name of the living God, not to pass further, but to return the way they came. His words cast such a terror into the minds of the leaders who were at the head of the barbarians, that they stood some time confounded, and without motion; then retired in disorder, and quitted the country. This action procured St. Francis the protection of the King of Travancor, and the surname of the Great Father. His miracles made so great impressions on the people, that the whole kingdom of Travancor was subjected to Christ in a few months, except the king and some of his courtiers.

The saint, after he had made a journey to Cochin, upon business, visited Manar, and settled there a numerous church; in a journey of devotion, which he took to Meliapor, to implore the intercession of the apostle St. Thomas, he converted many dissolute livers in that place. Afterwards, intending to pass to the island of Macassar, he sailed to Malacca, a famous mart, in the peninsula beyond the Ganges, to which all the Indies, and also the Arabs, Persians, Chinese, and Japanians, resorted for trade. The saint arrived here on the 25th of September, 1545, and, by the irresistible force of his zeal and miracles, reformed the

debauched manners of the Christians and converted many pagans and Mahometans. In the beginning of the year 1548 he landed in Ceylon, where he converted great numbers, with two kings.

Arriving at Goa, he instructed Angeroo, a Japanese, and many others, and took a resolution to go to Japan. F. Gaspar Barzia, and four other Jesuits, arrived at that time at Goa from Europe, whom the saint stationed, and then set out for Malacca, intending to proceed to Japan. After a short stay at Malacca, he went on board a Chinese vessel, and arrived at Cangoxima, in the kingdom of Saxuma, in Japan, on the 15th of August, 1549, having with him Angeroo, who had been baptized with two of his domestics at Goa, and was called Paul of the holy faith. Meeting with a most gracious and honorable reception, he obtained the king's leave to preach the faith to his subjects; of which he made so good use that he converted a great number.

After a year spent at Cangoxima, with his usual success, the saint, in 1550, went to Firando, the capital of another petty kingdom; for the King of Saxuma, incensed at the Portuguese because they had abandoned his port to carry on their trade chiefly at Firando, had withdrawn the license he had granted the saint, and began to persecute the Christians. At Firando, Xavier baptized more infidels in twenty days than he had done at Cangoxima in a whole year. These converts he left under the care of one of the Jesuits that accompanied him, and set out for Meaco with one Jesuit, and two Japanian Christians. They went by sea to Facata, and from thence embarked for Amanguchi, the capital of the kingdom of Naugato, famous for the richest silver mines in Japan. He preached with such fruit, that he baptized three thousand persons in that city, with whom he left two Jesuits, who were his companions, to give the finishing to their instruction. At Amanguchi God restored to St. Francis the gift of tongues; for he preached often to the Chinese merchants who traded there, in their mother-tongue, which he had never learned.

St. Francis, recommending the new Christians here to two fathers whom he left behind, left Amanguchi, toward the middle of September, in 1551, and, with two Japanian Christians, who

had suffered with joy the confiscation of their goods for changing their religion, travelled on foot to Fuceo, the residence of the King of Bungo, who was very desirous to see him, and gave him a most gracious reception. Here the saint publicly confuted the Bonzas, who, upon motives of interest, everywhere strenuously opposed his preaching, though, even among them, some were converted. The saint's public sermons and private conversations had their due effect among the people, and vast multitudes desired to be instructed and baptized. Our saint embarked to return to India, on the 20th of November, 1551, having continued in Japan two years and four months. To cultivate this growing mission, he sent thither three Jesuits, who were shortly followed by others. It had been often objected to him that the learned and wise men in China had not embraced the faith of Christ. This circumstance first inspired him with an earnest desire that the name of Christ might be glorified in that flourishing empire; and, full of a zealous project of undertaking that great enterprise, he left Japan. At Malacca he was received with the greatest joy that can be imagined, and he immediately set himself to contrive how he might compass his intended journey to China. The greatest difficulty was, that besides the ill-understanding which was betwixt China and Portugal, it was forbidden to strangers, on pain of death, or of perpetual imprisonment, to set foot in that kingdom. To remove that obstacle, St. Francis discoursed with the old governor of Malacca, Don Pedro de Sylva, and with the new one, Don Alvarez d'Atayda, and it was agreed that an embassy might be sent in the name of the King of Portugal to China to settle a commerce, with which the saint might with safety land in that kingdom. In the meantime the saint set out for Goa.

Xavier reached Goa in the beginning of February, and having paid a visit to the hospitals, went to the College of St. Paul, where he cured a dying man. The missionaries whom he had dispersed before his departure, had spread the gospel on every side. F. Gaspar Barzia had converted almost the whole city and island of Ormuz. Christianity flourished exceedingly on the coast of the pearl fishery, and had made great progress at

Cochin, Coulan, Bazain, Meliapor, in the Moluccas, the isles of Moro, etc. The King of Tanor, whose dominions lay on the coast of Malabar, had been baptized at Goa. The King of Trichenamalo, one of the sovereigns of Ceylon, also embraced the faith. The progress of the faith in many other places was such as gave the greatest subject of joy to the holy man. Xavier appointed F. Barzia, a person of eminent piety, rector of Goa and vice-provincial, sent new preachers into all the missions on this side the Ganges, and obtained of the viceroy, Don Alphonso de Norogna, a commission for his good friend, James Pereyra, to go on an embassy to China. Having settled all affairs at Goa, he made the most tender and ardent exhortations to his religious brethren, then leaving F. Barzia vice-provincial, set sail on the 14th of April, in 1552, and landing at Malacca, found the town afflicted with a most contagious pestilential fever. When the mortality had almost ceased, the saint treated about the embassy to China with the Governor of Malacca, on whom Don Alphonso de Norogna (the fifth Viceroy and seventeenth Governor of the Indies) had reposed the trust of that affair. Xavier determined to go on board of a Portuguese ship that was setting sail for the isle of Sancian, a small barren island near Macao, on the coast of China. On the twenty-third day after the ship's departure from Malacca, he arrived at Sancian, where the Chinese permitted the Portuguese to come and buy their commodities. When the project of the embassy had failed, St. Francis had sent the three Jesuits he had taken for his companions into Japan, and retained with him only a brother of the Society (who was a Chinese, and had taken the habit at Goa,) and a young Indian. He hoped to find means with only two companions to land secretly in China.

Whilst the voyage was deferred Xavier fell sick, and when the Portuguese vessels were all gone except one, was reduced to extreme want of all necessaries. A fever seized the saint a second time on the 20th of November, and at the same time he had a clear knowledge of the day and hour of his death, which he openly declared to a friend, who afterwards made an authentic deposition of it by a solemn oath. At last, on the 2d of

December, which fell on Friday, having his eyes all bathed in tears, and fixed with great tenderness of soul upon his crucifix, he pronounced these words, "In thee, O Lord, I have hoped; I shall not be confounded forever;" and, at the same instant, transported with celestial joy, which appeared upon his countenance, he sweetly gave up the ghost, in 1552. Though he was only forty-six years old, of which he had passed ten and a half in the Indies, his continual labors had made him gray betimes, and in the last year of his life he was grizzled almost to whiteness. By order of King John III. a verbal process of the life and miracles of the man of God was made with the utmost accuracy at Goa, and in other parts of the Indies. Many miracles were wrought, through his intercession, in several parts of the Indies and Europe, confessed by several Protestants; and Tavernier calls him the St. Paul, and the true apostle of the Indies. St. Francis was beatified by Paul V. in 1554, and canonized by Gregory XV., in 1662. By an order of John V., King of Portugal, the Archbishop of Goa, attended by the viceroy, the Marquis of Castle Nuovo, in 1744, performed a visitation of the relics of St. Francis Xavier; at which time the body was found without the least bad smell, and seemed environed with a kind of shining brightness; and the face, hands, breast, and feet had not suffered the least alteration, or symptom of corruption. In 1747, the same king obtained a brief of Benedict XIV., by which St. Francis Xavier is honored with the title of patron and protector of all the countries in the East Indies.

ST. CHARLES BORROMEO.

Cardinal, Archbishop of Milan, and Confessor.

St. Charles Borromeo, the model of pastors, and the reformer of ecclesiastical discipline in these degenerate ages, was son of Gilbert Borromeo, Count of Arona, Margaret of Medicis, sister to John James of Medicis, Marquis of Marignan, and of Cardinal John Angelus of Medicis, afterwards Pope Pius IV. The saint's parents were remarkable for their discretion and piety.

St. Charles was born on the 2d of October, in 1538, in the castle of Arona, upon the borders of Lake-Major, fourteen miles from Milan. The saint in his infancy gave proofs of his future sanctity, loved prayer, was from the beginning very diligent in his studies; and it was his usual amusement to build little chapels, adorn altars, and sing the divine office. By his happy inclination to piety and love of ecclesiastical functions, his parents judged him to be designed by God for the clerical state, and initiated him in it as soon as his age would allow him to receive the tonsure. When he was twelve years old, his uncle, Julius Cæsar Borromeo, resigned to him the rich Benedictine abbey of SS. Gratinian and Felin, martyrs, in the territory of Arona, the revenue of which he applied wholly in charity to the poor. St. Charles learned Latin and humanity at Milan, and was afterwards sent by his father to the university of Pavia, where he studied the civil and canon law under Francis Alciat, the eminent civilian. His father's death brought him to Milan in 1558; but when he had settled the affairs of his family with surprising prudence and address, he went back to Pavia, and after completing his studies, took the degree of doctor in the laws towards the end of the year 1559.

In 1559, his uncle Cardinal de Medici was raised to the Pontificate by the name of Pius IV., and St. Charles was made prothonotary, entrusted with both the public and privy seal of the ecclesiastical state, created cardinal deacon, and soon after raised to the archbishopric of Milan. He established an academy of learned persons, and published their memoirs as the *Noctes* Vaticanæ. About the same time he also founded and endowed a college at Pavia, which he dedicated to Justina, virgin and martyr.

St. Charles judged it so far necessary to conform to the custom of the court as to have a magnificent palace well furnished, to keep a sumptuous equipage, and a table suitable to his rank, and to give entertainments. Yet he was in his heart most perfectly disengaged from all these things, most mortified in his senses, humble, meek, and patient in all his conduct. Honored and caressed by the whole Christian world, having in

his power the distribution of riches and honors, and enjoying himself whatever the world could bestow, he considered in all this nothing but dangers; and far from taking any delight herein, watched with trembling over his own heart lest any subtle poison of the love of the world should insinuate itself, and in all things sought only the establishment of the kingdom of God. The council of Trent, which had been often interrupted and resumed, was brought to a conclusion in 1563, the last session being held on the 5th of December, in which the decree of all the former sessions under Paul III., Julius III., and Pius IV., were confirmed, and subscribed. No sooner was it finished but St. Charles began strenuously to enforce the execution of all its decrees for the reformation of discipline. At his instigation, the pope pressed earnestly all bishops to found seminaries according to the decree of the council, and set the example by establishing such a seminary at Rome, the care of which was committed to the Jesuits. In opposition to the new errors his holiness published, in 1564, the creed which bears his name, and commanded all who are preferred to ecclesiastical livings, dignities, etc., to subscribe the same.

Pope Pius IV. died on the 10th of December, in 1565. In the conclave, in which St. Charles had much the greatest sway, our saint's skill and diligence contributed to harmony of action. St. Pius V. who was chosen on the 7th of January, in 1566, did all in his power to engage St. Charles to stay at Rome, and accept of the same employments which he had enjoyed under his predecessor. But the holy archbishop feared that even to resign his church without having remedied the disorders which had taken root in it, would have been to abandon it; and pressed his return to his people with such zeal that the pope, after having taken his advice for several days, dismissed him with his blessing.

St. Charles arrived at Milan in April, 1566, and went vigorously to work for the reformation of his diocese. At Milan he removed out of his palace the fine sculptures, paintings, and hangings, and especially the arms of his family, which some had put up before his arrival; nor would he suffer his name or the

arms of his family, but only those of his bishopric, to be set up upon any edifices which he raised. Under his robes he wore a very poor garment which he called his own, and which was so mean, and usually so old and ragged, that once a beggar refused to accept of it. His servants he chiefly employed in other affairs, but did everything for himself that he could, and it was his delight even to serve others; though he did this in such a manner as never to do any thing unbecoming his dignity, being sensible what he owed to his rank. The least shadow of praise or flattery was most hateful to him. All supernatural favors and interior graces and consolations which he received in prayer, he was most careful to conceal; and he had a little cell in the garrets of his palace at a distance from the chambers of others, to which he often retired. He never spoke of his own actions unless to ask advice or to condemn himself. It was an extreme pleasure to him to converse with, and to catechise the poor, which he did among the poor inhabitants of the wildest mountains. The Bishop of Ferrara coming to meet him when he was occupied in the visitation of a poor valley, found him sick of an ague, lying on a coarse bed in a very poor cottage. At the sight, he was so struck as to be scarce able to speak. St. Charles perceiving his confusion, told him he was treated very well, and much better than he deserved. The accent with which he spoke this astonished the bishop much more than what he saw. If he was put in mind of any fault, he expressed the most sincere gratitude; and he gave a commission to two prudent and pious priests of his household to put him in mind of every thing they saw amiss in his actions, and he often begged that favor of strangers. The sweetness and gravity with which he reproved or exhorted others was the fruit of his sincere humility and charity. From his childhood mildness seemed to form his character, and even in his youth he seemed never to feel any emotion of anger against school-fellows or others. This virtue was daily more and more perfected in him as he advanced in the victory over himself. The most atrocious injuries, even accusations sent to the King of Spain against him, and the blackest actions of ingratitude never discomposed his mind; and defama-

tory libels published against him he burnt without reading them, or inquiring after the authors. A certain priest who took delight in finding fault with his actions he kept constantly in his family, treated him with the greatest regard, and in his will left him a pension for life upon his estate. The saint's tongue was always the interpreter of his heart; his candor and sincerity appeared in all his words and transactions, and his promises were inviolable. The confidence which every one on this account reposed in him showed the incomparable advantage which a character of strict sincerity and veracity gives over lying and hypocrisy, which the saint could never bear in any one. He refused dispensations and grants which seemed unjust, with invincible firmness, but with so much sweetness as to make the parties themselves enter into his reasons.

The management of his temporalities he left entirely to stewards of approved probity and experience, whose accounts he took once a year. To inspire his clergy with the love of holy poverty, he severely reproved even bishops who discovered a spirit of interestedness; and he used to repeat to them the prayer of St. Austin, who often begged of God that he would take from his heart the love of riches, which strangely withdraws a man from the love of God, and alienates his affections from spiritual exercises; certainly nothing can be baser in a minister of the altar, or more unworthy and more contrary to his character than that foul passion. When others told him he ought to have a garden at Milan to take the air in, his answer was, that the holy scriptures ought to be the garden of a bishop. If any spoke to him of fine palaces or gardens, he said, We ought to build and to think of eternal houses in heaven. When he came to reside at Milan, though his revenues when he left Rome amounted to above one hundred thousand crowns a year, including his legations or governments, he reduced them to twenty thousand crowns, for he reserved nothing besides the income of his archbishopric, the pension which the King of Spain had granted him, and a pension upon his own estate. His other benefices he resigned, or converted into colleges and seminaries for the education of youth. He made over the Mar-

quisate of Romagonora, to Frederic Ferrier, his kinsman, and his other estates in the Milanese to his uncles, the counts of Borromeo, those estates being feoffments, or perpetual entails in the family, though his for life. The principality of Oria, in the kingdom of Naples, which yielded him ten thousand ducats a year for his life, he sold for forty thousand crowns, which sum was brought to his palace, according to the terms of the sale. But he could not bear the thought of a treasure lodged in a bishop's house, and ordered his almoner to distribute the whole without delay among the poor and the hospitals. When the list which the almoner showed him for the distribution amounted by mistake to forty-two thousand crowns, the saint said the mistake was too much to the advantage of the poor to be corrected, and the forty-two thousand crowns were accordingly distributed in one day. When the officers of King Philip II. seized the castle of Arona for the crown, in which a garrison was always kept, and which was the most honorable title of the family of Borromeo and of the whole country, the saint could not be prevailed upon to send any remonstrances to the court, or to make interest to recover it. Upon the death of his brother, Frederic, he caused the rich furniture, jewels, paintings, and other precious effects, to be sold at Rome, Milan, and Venice, and the price, which amounted to thirty thousand crowns, he gave to the poor. When he came first to reside at Milan, he sold plate and other effects to the value of thirty thousand crowns, and applied the whole sum for the relief of distressed families in that diocese. Count Frederic's widow, Virginia, of Rouera, left him by will a legacy of twenty thousand crowns, which he made over to the poor without touching a farthing of it. His chief almoner, who was a pious priest, named Julius Petrucci, was ordered to give among the poor of Milan, of whom he kept an exact list, two hundred crowns a month, besides whatever extraordinary sums he should call upon the stewards for, which were very frequent, and so great that they were obliged to contract considerable debts to satisfy them, of which they often complained to St. Charles, but could not prevail with him to moderate his alms. The saint would never suffer any beggar to be dismissed without some alms, wherever he was.

Hospitality the saint looked upon as a bishop's indispensable duty, and he was most obliging and liberal in entertaining princes, prelates, and strangers of all ranks, but often at the table at which his upper family ate all together, and without dainties or luxury; and he endeavored as much as possible to conceal his own abstemiousness; of which he would not suffer the least sign to be given or notice taken, every one being free to eat as he pleased at his table. His liberality appears in many monuments which yet remain at Rome, Milan, and in many parts of that diocese. The Church of St. Praxedes, at Rome, which gave him the title of cardinal, was magnificently repaired and almost rebuilt by him. He adorned the Church of St. Mary Major, of which he was arch-priest. At Bologna, whilst he was legate there, he built the public schools in a stately and finished manner, with a beautiful fountain in the middle of the city. At Milan he did many things to adorn the metropolitical church, and built houses for all the canons of an admirable architecture, with a subterraneous passage, for them to go to the church without being seen by any one; also a dwelling place for the rest of the clergy of that church; and the archiepiscopal palace, chapel, prisons and stables; the great seminary of Milan, and two other seminaries there; three more in other parts of the diocese; the convent of Capuchins (whom he established at Milan), with apartments for his clergy to make retreats there, near one of his seminaries. He settled at Milan the Theatins; also the Jesuits, whose college of Brera he founded at Milan, and to whom he made over, for the foundation of their novitiate, his abbey of St. Gratinian, at Arona. It would be tedious to enumerate the pious settlements he made for his Oblats, and the churches, hospitals, and other public buildings which he repaired or adorned. The revenues of his archbishopric he divided into three parts, one of which was appropriated to his household, another to the poor, and the third to the reparation of churches; and the account of these revenues, to the last farthing, he laid before his provincial councils, saying he was no more than the administrator and steward.

It was a rule, which he inviolably observed, to go every morn-

ing to confession, before he said mass, and to make a spiritual retreat twice every year. It happened once that in giving the holy communion at Brescia, by the fault of him who served at mass, he let the host fall; for which, in the deepest compunction and humiliation, he fasted most rigorously eight days, and abstained four days from saying mass. Except on this occasion he never omitted to say mass every day, even in his journeys and the greatest hurries of business, unless in extreme fits of illness, and then he at least received every day the holy communion. Out of respect and devotion to the adorable sacrifice he always kept a rigorous silence (unless some important business intervened), from the evening prayer and meditation till the next day after mass, and his long thanksgiving. He prepared himself to offer the sacrifice by the sacrament of penance, and by many vocal and mental prayers; and used to say that it was unbecoming a priest to apply his mind to any temporal business before that great duty. To a gentleman who begged he would prescribe him the rules of advancing in piety, he gave this answer, "He who desires to make any progress in the service of God must begin every day of his life with new ardor, must keep himself in the presence of God as much as possible, and must have no other view or end in all his actions, but the divine honor."

The diocese of Milan, when the saint arrived in it, with regard to ignorance and disorders, was in the most deplorable condition. St. Charles, by six provincial councils, and eleven diocesan synods, also by many pastoral instructions and mandates, made excellent regulations for the reformation of the manners both of the clergy and people, which all zealous pastors have since regarded as a finished model, and have studied to square their conduct by them. He preached every Sunday and holiday, and often in his visitations two or three times a day. The saint's zeal in procuring that all children and others throughout his diocese should be perfectly instructed in the catechism or Christian doctrine, was fruitful in expedients to promote and perpetuate this most important duty of religion. Not content with strictly enjoining all parish priests to give public catechism every Sunday and holiday, he established everywhere, under

admirable regulations, schools of the Christian doctrine, which amounted to the number of seven hundred and forty, in which were three thousand and forty catechists, and forty thousand and ninty-eight scholars, as Giussano testifies.

To supply his diocese with good pastors he founded many colleges and seminaries, and with the same view instituted, in 1578, the congregation of secular priests, called Oblats of St. Ambrose, because they voluntarily offer themselves to the bishop, making a simple vow of obedience to him, and being ready at his discretion to be employed in any manner whatever in laboring for the salvation of souls.

Immediately after his first provincial council he began the visitation of his diocese with the churches of Milan. Several monasteries, especially of nuns, that were subject to the superiors of their own Order, refused to give him admission, and opposed the rules of reformation which he prescribed them. It cost him infinite trouble to effect his good designs amongst them; but no entreaties or interest could soften him, nor were dangers and difficulties, which would have discouraged any other person, able to slacken his vigorous endeavors, which were at length crowned everywhere with success. Some nunneries which before were under the obedience of their Order only, by special bulls which he procured he subjected to the archiepiscopal jurisdiction. Every one of these undertakings was a work of time and much labor, and cost the holy prelate many prayers and tears. The reformation of his chapter was his first essay, and he established the divine service in the metropolitical church with the most edifying devotion, and in the utmost splendor, and obliged the canons to give constant attendance in the choir.

In some corners of his diocese the Zuinglian heresy had got footing; to them he made his way through incredible difficulties, reconciled many to the church, and settled all this northern part of his diocese in very good order. His method of making his visitation was as follows: He always travelled on horseback or on foot; had never more than six horses with him, and every one carried his own little necessaries on his own horse before him. He had no mules, but was followed by a horse loaded with a

sack full of books. He called at no houses of nobleman or gentleman, and lodged in those of the curates, how mean soever they were, often lying himself on some table, and yielding the beds to those that attended him. At dinner he would only allow a pottage, some fruit, and one dish of meat to be served up; though he never touched the meat himself, and in the last years of his life subsisted only on bread and water which he took privately in his chamber, and did not make his appearance at table. Certain priests went before him to prepare the people to receive the holy communion, which he gave to all himself; he allowed himself no interval of repose from his functions except a short time in the night; and he inquired into the necessities, both corporal and spiritual, even of particular persons in every parish, took down some account of them, and afterwards would be informed how the evils he had observed had been remedied.

In many particular commissions of popes to reform abuses in distant cities or in religious bodies, he showed such prudence and disinterested piety and zeal as to seem rather an angel than a man.

Upon the death of St. Pius V. in 1572, St. Charles concurred strenuously to the election of Cardinal Buoncampagno, who took the name of Gregory XIII., is famous for the institution of many colleges, for the propagation of the faith, and surpassed, if possible, his two predecessors in his esteem for our saint, whom he detained some time at Rome to take his advice; and he appointed him apostolic visitor of the dioceses of all his suffragans. In 1575 St. Charles went to Rome with the most edifying devotion to gain the jubilee, and, in the following year, opened it at Milan. With all his zeal he was not able to hinder the exhibition of profane diversions of tilts and tournaments that very year. Whilst the people were taken up in them he clearly foretold the plague, which broke out before they were over. The news of this calamity reached the saint at Lodi, whither he was gone to assist the bishop of that see at his death, as it was his custom to do toward all his suffragans. The governor fled to Vigevano, and all the rest of the nobility left the town.

St. Charles made haste thither, visited the pesthouse, whither the infected were sent by the magistrates, and provided both the sick and the poor with every succor spiritual and corporal. He preached almost every day, and never ceased admonishing his fellow laborers to contemn life in such a cause, himself exhorting the sick and administering the sacraments. For the relief of those that were destitute he melted down all his plate, and gave all his furniture, even the straw bed on which he lay, taking his rest on the boards.

St. Charles made twice the visitation of his whole diocese, and once of his province: he took a journey into the Valteline, and into the country of the Grisons, where he animated the Catholics to the practice of piety, and converted many Zuinglianists. The diocese of Milan is filled with monuments of his charity and zeal, and in that city itself he founded a convent of Capuchinesses (in which a daughter of his uncle, John Baptist Borromeo, embraced that austere Order, and died in the odor of sanctity), one of Ursulines, for the instruction of poor girls, who were educated there gratis; an hospital for beggars, into which all the poor were received; another of convalescents who were dismissed out of the great hospital, etc. After he had established the college of the Jesuits at Milan, in which grammar, philosophy and theology are taught, he committed a college which he founded for the Switzers, his six seminaries (three in the city, and three in other parts of his diocese), and all the other houses which he instituted, to the care of his Oblats; except a house at Pavia, which he gave to the regular clerks of Somascha, so called from a place of that name between Bergamo and Milan, where their founder, St. Jerom Æmiliani, a nobleman of Venice, established their chief seminary.

In the next paroxysm of his fever, the physicians found the state of his health desperate; he received the news with a surprising serenity, received the viaticum and extreme unction with great devotion, and with these words, *Ecce venio*, "Behold I come," expired in the first part of the night between the 3d and 4th of November. He left by his will his plate to his cathedral, his library to his canons, and his manuscripts to the

Bishop of Vercelli, and declared the general hospital his heir. His funeral he ordered to be made as privately as might be, and chose for his burial-place a vault near the choir, with this inscription, which remains there to this day, in a small marble stone: "Charles, Cardinal of the title of St. Praxedes, Archbishop of Milan, desiring to be recommended to the frequent prayers of the clergy, people, and the devout sex, living, chose for himself this monument." There follows this addition: "He lived forty-six years, one month and one day; governed this church twenty-four years, eight months, twenty-four days, and died November the 4th, in 1584." St. Charles was solemnly canonized by Paul V. in 1610.

SAINT FRANCIS OF SALES.

Bishop and Confessor.

The parents of this saint were Francis, Count of Sales and Frances of Sionas. The saint was born at Sales, three leagues from Annecy, the seat of that noble family, and his mother was delivered of him when she was but seven months advanced in her pregnancy. Hence he was reared with difficulty, and was so weak, that his life, during his infancy, was often despaired of by his physicians. However, he escaped the danger, and grew robust: he was very beautiful, and the sweetness of his countenance won the affections of all who saw him: but the meekness of his temper, the pregnancy of his wit, his modesty, tractableness, and obedience, were far more valuable qualifications. The countess could scarce suffer the child out of her sight, lest any tincture of vice might infect his soul. Her first care was to inspire him with the most profound respect for the church and all holy things, and she had the comfort to observe in him a recollection and devotion at his prayers far above his age. She read to him the lives of the saints, adding recollections suited to his capacity; and she took care to have him with her when she visited the poor, making him the distributor of her alms, and to do such little offices for them as he was able. He would set by his own meat for their relief, and when he had

nothing left to bestow on them, would beg for them of all his relations. His horror of a lie, even in his infancy, made him prefer any disgrace or chastisement to the telling of the least wilful untruth.

He showed an early inclination for the ecclesiastical state, and obtained his father's consent, though not without some reluctance, for his receiving tonsure in the year 1578, and the eleventh of his age. He was sent afterwards, under the care of a virtuous priest, his preceptor, to pursue his studies in Paris, his mother having first instilled into him steady principles of virtue, a love of prayer, and a dread of sin and its occasions. She often repeated to him those words of Queen Blanche to her son, St. Louis, King of France—"I had rather see you dead than hear you had committed one mortal sin."

On his arrival at Paris, he entered the Jesuits' schools, and went through his rhetoric and philosophy with great applause. His chief resort during his stay at Paris was to some churches, that especially of St. Stephen des Grez, as being one of the most retired. Here he made a vow of perpetual chastity, putting himself under the special patronage of the Blessed Virgin. He was now eighteen years old, when his father recalled him from Paris, and sent him to Padua, to study the law, where his master was the celebrated Guy Pancirola; this was in the year 1554.

All persons were charmed with the young count, but none so much as the great Antony Favre, afterwards first president of the parliament of Chamberry, and Claudius Cranier, the learned and truly apostolic Bishop of Geneva, who already consulted him as an oracle. His father had a very good match in view for him, and obtained in his behalf from the Duke of Savoy patents creating him counsellor of the parliament of Chamberry. Francis, modestly, but very firmly, refused both, yet durst not propose to his parents his design of receiving holy orders; for the tonsure was not an absolute renouncing of the world. At last he discovered it to his pious preceptor, Deage, and begged of him to mention it to his father, but this he declined, and used his utmost endeavors to dissuade the young count from

such a resolution, as he was the eldest son, and destined by the order of nature for another state. Francis answered all his reasonings, but could not prevail on him to charge himself with the commission. He had then recourse to a cousin, Louis of Sales, a priest and canon of Geneva, who obtained the consent of his parents, but not without the greatest difficulty. His cousin also obtained for him from the pope, without his knowledge, the provostship of the church of Geneva, then vacant, but the young clergyman held out a long time before he would accept of it. At last he yielded, and took possession of that dignity, and was in a short time after promoted to holy orders by his diocesan, who employed him in preaching. His first sermons gained him an extraordinary reputation, and were accompanied with incredible success. The Calvinists ascribed principally to his meekness the wonderful conversions he made amongst them. They were certainly the most obstinate of people at that time near Geneva, yet St. Francis converted no less than seventy-two thousand.

Before the end of this first year of his ministry, in 1591, he erected at Annecy a confraternity of the Holy Cross, the associates of which were obliged to instruct the ignorant, to comfort and exhort the sick and prisoners, and to beware of all law-suits, which seldom fail to shipwreck Christian charity. A Calvinistical minister took occasion from this institution to write against the honor paid by Catholics to the cross. Francis answered him by his book entitled, "The Standard of the Cross." At this time fresh matter presented itself for the exercise of the saint's zeal. The Bishop of Geneva was formerly lord of that city, paying an acknowledgment to the Duke of Savoy. While these two were disputing about the sovereignty, the Genevans expelled them both, and formed themselves into a republic in alliance with the Switzers; and their city became the centre of Calvinism. Soon after, the Protestant canon of Bern seized the country of Vaux, and the republic of Geneva, the duchy of Chablais, with the bailiwicks of Gex, Terni, and Gaillard; and there by violence established their heresy, which from that time had kept quiet possession for sixty years. The Duke Charles Emmanuel had recovered these territories, and, resolving to

restore the Catholic religion, wrote, in 1594, to the Bishop of Geneva, to recommend that work to him. The wise ones according to this world regarded the undertaking as impracticable: and the most resolute, whether ecclesiastics or religious, were terrified at its difficulties and dangers. Francis was the only one that offered himself for the work, and was joined by none but his cousin-german, Lewis de Sales. The tears and remonstrances of his parents and friends to dissuade him from the undertaking made no impression on his courageous soul. He set out with his cousin on the 9th of September, in 1594. Being arrived on the frontiers of Chablais, they sent back their horses the more perfectly to imitate the apostles. On his arrival at Thonon, the capital of Chablais, situate on the lake of Geneva, he found in it only seven Catholics. After having commended their souls to God, and earnestly implored his mercy through the intercession of the guardian angels and tutelar saints of the country, he was obliged to take up his quarters in the castle of Allingens, where the governor and garrison were Catholics, two leagues from Thonon, whither he went every day, visiting also the neighboring country. The Calvinists for a long time shunned him, and some even attempted his life. Two assassins, hired by others, having missed him at Thonon, lay in wait to murder him on his return; but a guard of soldiers had been sent to escort him safe, the conspiracy having taken wind. The saint obtained their pardon, and overcome by his lenity and formed by his holy instructions, they both became very virtuous converts. His first converts were among the soldiers, whom he brought over not only to the faith but also to an entire change of manners and strict virtue, from habits of swearing, duelling, and drunkenness. He was near four years, however, without any great fruit among the inhabitants till the year 1597, when God was pleased to touch several of them with his grace. The harvest daily increased both in town and country so plentifully that a supply of new laborers from Annecy was necessary, and the bishop sent some Jesuits and Capuchins to carry on the good work with Francis, and under his direction. In 1598 the public exercise of the Catholic religion was restored,

and Calvinism banished by the duke's orders over all Chablais, and the two bailiwicks of Terni and Gaillard.

During the whole course of his ministry in these parts, the violent measures, base cowardice in declining all dispute, and the shameful conduct of the ministers in other respects, set the saint's behavior and his holy cause in a still more shining light. The invincible firmness and constancy of the saint appeared in the recovery of the revenues of the curacies and other benefices which had been given to the orders of St. Lazarus and St. Maurice; the restoration of which, after many difficulties, he effected by the joint authority of the pope and the Duke of Savoy. In 1569 he celebrated mass on Christmas Day in the Church of St. Hippolytus at Thonon, and had then made seven or eight hundred converts. From this time he charged himself with the parish of the town, and established two other Catholic parishes in the country. In the beginning of the year 1599 he had settled zealous clergymen in all the parishes of the whole territory.

The honors the saint received from the pope, the Duke of Savoy, the Cardinal of Medicis, and all the church, and the high reputation which his virtues had acquired him, never made the least impression on his humble mind, dead to all motions of pride and vanity. His delight was with the poor: the most honorable functions he left to others, and chose for himself the meanest and most laborious. Every one desired to have him for their director wherever he went: and his extraordinary sweetness, in conjunction with his eminent piety, reclaimed as many vicious Catholics as it converted heretics. In 1599, he went to Annecy to visit his diocesan, Granier, who had procured him to be made his coadjutor. The fear of resisting God, in refusing this charge, when pressed upon him by the Pope, in conjunction with his bishop and the Duke of Savoy, at last extorted his consent; but the apprehension of the obligations annexed to episcopacy was so strong, that it threw him into an illness which had like to have cost him his life. On his recovery he set out for Rome to receive his bulls, and to confer with his holiness on matters relating to the mission to Savoy.

He was highly honored by all the great men at Rome, and received of the Pope the bulls for being consecrated Bishop of Nicopolis, and Coadjutor of Geneva. On this occasion he made a visit of devotion to Loretto, and returned to Annecy before the end of the year 1599. Here he preached the Lent the year following, and assisted his father during his last sickness, heard his general confession, and administered to him the rites of the church.

Henry IV. was charmed with his preaching, and consulted him several times in matters relating to the direction of his conscience. There was no project of piety going forward about which he was not advised with. He promoted the establishment of the Carmelite nuns in France, and the introduction of F. Berulle's congregation of the oratory. The king himself earnestly endeavored to detain him in France, by promises of twenty thousand livres pension, and the first vacant bishopric; but Francis said, God had called him against his will to the bishopric of Geneva, and he thought it his obligation to keep it till his death; that the small revenue he had sufficed for his maintenance, and more would only be an incumbrance. The king was astonished at his disinterestedness, when he understood that the bishopric of Geneva, since the revolt of that city, did not yield the incumbent above four or five thousand livres, that is, not two hundred and fifty-nine pounds a year.

After a nine months' stay in Paris, he set out with the king's letters, and heard on the road that Granier, Bishop of Geneva, was dead. He hastened to Sales Castle, and as soon as clear of the first visits, made a twenty days' retreat to prepare himself for his consecration. He redoubled his fasts, austerities, and prayers, as the time of his consecration drew nearer. This was performed on the 3d of December, 1603.

The city of Dijon having procured leave from the duke of Savoy, the saint preached the Lent there in 1604, with wonderful fruit; but refused the present offered him by the city on that occasion. Being solicited by Henry IV. to accept of a considerable abbey, the saint refused it; alleging that he dreaded riches as much as others could desire them; and that the less he had

of them the less he would have to answer for. That king offered to name him to the dignity of cardinal at the next promotion; but the saint made answer that though he did not despise the offered dignity, he was persuaded that great titles would not sit well upon him, and might raise fresh obstacles to his salvation. He was also thought of at Rome as a very fit person to be promoted to that dignity, but was himself the only one who everywhere opposed and crossed the design. Being desired on another occasion by the same king to accept of a pension, the saint begged his majesty to suffer it to remain in the hands of his comptroller till he should call for it; which handsome refusal much astonished that great prince, who could not forbear saying, "That the Bishop of Geneva, by the happy independence in which his virtue had placed him, was far above him, as he by his royal dignity was above his subjects." The saint preached the next Lent at Chamberry, at the request of the parliament, which notwithstanding at that very time seized his temporalities for refusing to publish a monitory at its request, the saint alleging that it was too trifling an affair, and that the censures of the church were to be used more reservedly. To the notification of the seizure he only answered obligingly that he thanked God for teaching him by it that a bishop is to be altogether spiritual. He neither desisted from preaching nor complained to the duke, but heaped most favors on such as most insulted him, till the parliament being ashamed granted him of their own accord a replevy. But the great prelate found more delight in preaching in small villages than amidst such applause, though he everywhere met with the like fruit; and he looked on the poor as the object of his particular care. His stewart often found it difficult to provide for his family by reason of his great alms, and used to threaten to leave him. The saint would answer: "You say right; I am an incorrigible creature, and what is worse, I look as if I should long continue so." Or at other times, pointing to the crucifix: "How can we deny anything to a God who reduced himself to this condition for the love of us!"

He wrote the book entitled "The Spirit of St. Francis of Sales," consisting of many of his ordinary sayings and actions

in which his spirit shines with great advantage, discovering a perpetual recollection always absorbed in God, and a constant overflowing of sweetness and divine love. His writings to this day breath the same; every word distils that love and meekness with which his heart was filled. It is this which makes his epistles, which we have to the number of five hundred and twenty-nine, in seven books, to be an inestimable treasure of moving instructions, suitable to all sorts of persons and circumstances.

His incomparable book, "The Introduction to a Devout Life," was originally letters to a lady in the world, which, at the pressing instances of many friends, he formed into a book, and finished, to show that devotion suited Christians in a secular life no less than in cloisters. Villars, the Archbishop of Vienna, wrote to him upon it—"Your book charms, inflames, and puts me in raptures, as often as I open any part of it." The author received the like applause and commendations from all parts, and it was immediately translated into all the languages of Europe. Henry IV. of France was extremely pleased with it; his queen, Mary of Medicis, sent it richly bound and adorned with jewels to James I. of England, who was wonderfully taken with it and asked his bishops why none of them could write with such feeling and unction. His book of "The Love of God" cost him much more reading, study and meditation. In it he paints his own soul. His other works are sermons, which are not finished as they were preached, except perhaps that on the "Invention of the Cross." We have also his "Preparation for Mass," his "Instructions for Confessors," a collection of his "Maxims, Pious Breathings and Sayings," wrote by the Bishop of Bellay, some "Fragments," and his "Entertainments to his Nuns of the Visitation," in which he recommends to them the most perfect interior self-denial, a disengagement of affections from all things temporal, and obedience. The institution of that order may be read in the "Life of B. Frances Chantal." All his regulations tend to instil a spirit of piety, charity, meekness, and simplicity. He subjects his order to the bishop of each place, without any general. Pope Paul V. approved it, and erected the congregation of the Visitation into a religious order.

He had indeed a heart which was not able to refuse anything to those in want. He often gave to beggars the waistcoat off his own back, and sometimes the cruets of his chapel. The pious cardinal, Henry de Gondi, Bishop of Paris, used all manner of arguments to obtain his consent to be his coadjutor in the see of Paris, but he was resolved never to quit the church which God had first committed to his charge.

The saint had ever an entire confidence in the divine providence, was ever full of joy, and resigned to all the appointments of heaven, to which he committed all events. He had a sovereign contempt of all earthly things, whether riches, honors, dangers, or sufferings. He considered only God and his honor in all things; his soul perpetually breathed nothing but his love and praises; nor could he contain this fire within his breast, for it discovered itself in his countenance, which, especially whilst he said mass, or distributed the blessed eucharist, appeared shining, as it were, with rays of glory, and breathing holy fervor.

In the year 1622, he received an order from the Duke of Savoy to go to Avignon to wait on Louis XIII., who had just finished the civil wars in Languedoc. Finding himself indisposed he took his last leave of his friends, saying he should see them no more, which drew from them floods of tears. At Avignon he was at his prayers during the king's triumphant entry, and never went to the window to see any part of that great pomp. He was obliged to attend the king and the Cardinal of Savoy to Lyons, where he refused all the grand apartments offered him by the intendant of the province and others, to lodge in the poor chamber of the gardener to the Monastery of the Visitation, as he was never better pleased than when he could most imitate the poverty of his Saviour. He received from the king and queen-mother, and from all the princes, the greatest marks of honor and esteem, and though indisposed, continued to preach and perform all his functions, especially of Christmas Day, and St. John's in the morning. After dinner he began to fall gradually into an apoplexy; was put to bed by his servant, and received extreme unction; but as he had said mass that

day, and his vomiting continued, it was thought proper not to give him the viaticum. His apoplexy increasing, though slowly, he seemed at last to lose his senses, and happily expired on the feast of the Holy Innocents, the 28th of December, at eight o'clock at night, in the year 1622, the fifty-sixth of his age, and the twentieth of his episcopacy. He was canonized in 1665 by Alexander VII., his feast fixed to the 29th of January, on which day his body was conveyed to Annecy. His heart was kept in a leaden case, in the Church of the Visitation at Lyons; it was afterwards exposed in a silver one, and lastly in one of gold, given by King Louis XIII. Many miracles—as the raising to life of two persons who were drowned, the curing of the blind, paralytic, and others—were authentically attested to have been wrought by his relics and intercession, not to mention those he had performed in his lifetime, especially during his missions. Pope Alexander VII., then Cardinal Chigi, and plenipotentiary in Germany, Louis XIII., Louis XIV., and others attributed their cures in sickness to this saint's patronage.

Meekness was the favorite virtue of St. Francis de Sales. He once was heard to say that he had employed three years in studying it in the school of Jesus Christ, and that his heart was still far from being satisfied with the progress he had made. If he, who was meekness itself, imagined, nevertheless, that he had possessed so little of it, what shall we say of those who, upon every trifling occasion, betray the bitterness of their hearts in angry words and actions of impatience and outrage? Our saint was often tried in the practise of this virtue, especially when the hurry of business and the crowds that thronged on him for relief in their various necessities, scare allowed him a moment to breathe.

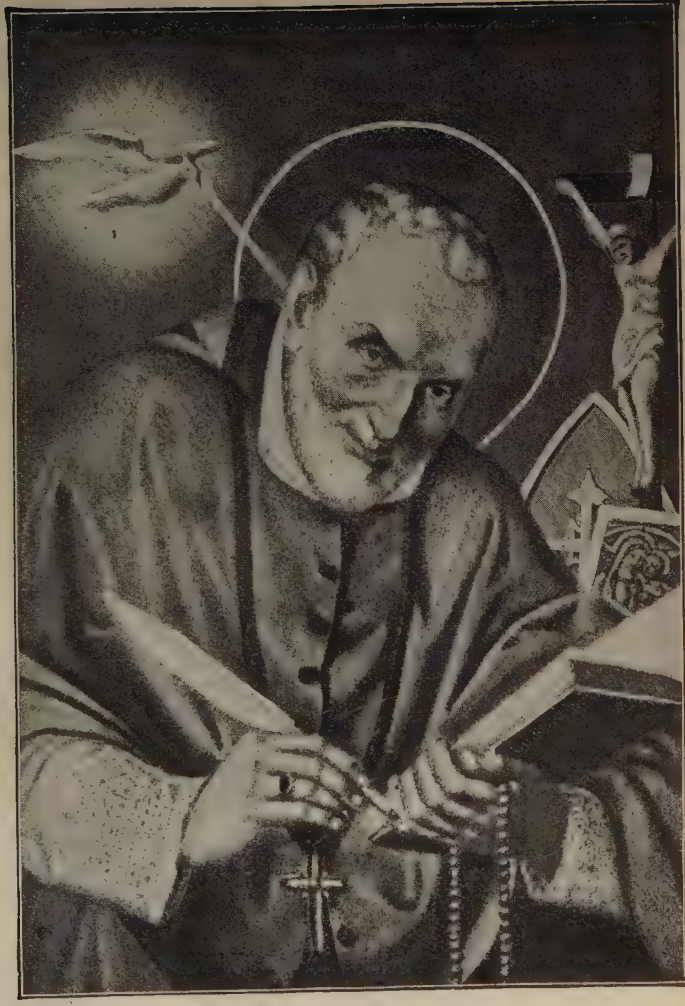
SAINT PATRICK.

Bishop, Confessor and Apostle of Ireland.

If the virtue of children reflects an honor on their parents, much more justly is the name of St. Patrick rendered illustrious by the innumerable lights of sanctity with which the church of

ST. PATRICK GOING TO TARA.

SAINT FRANCIS OF SALES.



Saint Alphonsus Liguori.

Saint Bruno.

Saint Elizabeth of Hungary.

EUCHARIST IN BURGUNDY.—PERRET.—A picturesque example of Catholic ceremonial amid rural wintry surroundings.

ST. CLARE.

SAINT BRIDGET,
The Mary of Ireland.

Ireland, planted by his labors in the most remote corner of the then known world, shone during many ages; and by the colonies of saints with which it peopled many foreign countries; for, under God, its inhabitants derived from their glorious apostle the streams of that eminent sanctity by which they were long conspicuous to the whole world. St. Patrick was born in the decline of the fourth century; and as he informs us in his "Confession," in a village called Bonaven Taberniæ, being the same as the present Boulougne-Sur-Mer, in France. His father was of a good family, named Calphurnius, and his mother Conchessa, a near relative to St. Martin of Tours. At fifteen years of age he committed a fault, which appears not to have been a great crime, yet was to him a subject of tears during the remainder of his life. He says, that when he was sixteen, he lived still ignorant of God, meaning of the devout knowledge and fervent love of God, for he was always a Christian; he never ceased to bewail this neglect, and wept when he remembered that he had been one moment of his life insensible of the divine love. In his sixteenth year he was carried into captivity by certain barbarians, together with many of his father's vassals and slaves taken upon his estate. They took him into Ireland, where he was obliged to keep cattle on the mountains and in the forests, in hunger and nakedness, amidst snows, rain, and ice. Whilst he lived in this suffering condition, God had pity on his soul, and quickened him to a sense of his duty by the impulse of a strong interior grace. The young man had recourse to him with his whole heart in fervent prayer and fasting; and from that time faith and the love of God acquired continually new strength in his tender soul. He prayed often in the day, and also many times in the night, breaking off his sleep to return to the divine praises. His afflictions were to him a source of heavenly benedictions, because he carried his cross with Christ, that is, with patience, resignation, and holy joy. St. Patrick, after six months spent in slavery under the same master, was admonished by God in a dream to return to his own country, and informed that a ship was then ready to sail thither. He repaired immediately to the sea-coast, though at a great dis-

tance, and found the vessel; but could not obtain his passage, probably for want of money. Thus new trials ever await the servants of God. The saint returned towards his hut, praying as he went; but the sailors, though pagans, called him back and took him on board. After three days' sail they made land, but wandered twenty-seven days through deserts, and were a long while distressed for want of provisions, finding nothing to eat. Patrick had often entertained the company on the infinite power of God; they therefore asked him, why he did not pray for relief. Animated by a strong faith, he assured them that if they would address themselves with their whole hearts to the true God, he would hear and succor them. They did so, and on the same day met with a herd of swine. From that time provisions never failed them, till, on the twenty-seventh day, they came into a country that was cultivated and inhabited. During their distress, Patrick refused to touch meats which had been offered to idols. Some years afterwards, he was again led captive, but recovered his liberty after two months. When he was at home with his parents, God manifested to him by divers visions, that he destined him to the great work of the conversion of Ireland. He thought he saw all the children of that country from the wombs of their mothers stretching out their hands, and piteously crying to him for relief.

The authors of his life say, that after his second captivity, he travelled into Gaul and Italy, and had seen St. Martin, St. Germanus of Auxerre, and Pope Celestine, and that he received his mission, and the apostolical benediction from this pope, who died in 432. But it seems, from his confession, that he was ordained deacon, priest, and bishop, for his mission in his own country. It is certain that he spent many years in preparing himself for those sacred functions. Great opposition was made against his episcopal consecration and mission, both by his own relations and by the clergy. These made him great offers, in order to detain him among them, and endeavored to affright him by exaggerating the dangers to which he exposed himself amidst the enemies of the Romans and Britons, who did not know God. Some objected, with the same view, the fault which he had com-

mitted thirty years before, as an obstacle to his ordination. All these temptations threw the saint into great perplexities, and had like to have made him abandon the work of God. But the Lord, whose will he consulted by earnest prayer, supported him and comforted him by a vision—so that he persevered in his resolution. He forsook his family, sold, as he says, his birthright and dignity, to serve strangers, and consecrated his soul to God, to carry his name to the end of the earth. He was determined to suffer all things for the accomplishment of his holy design, to receive in the same spirit both prosperity and adversity, and to return thanks to God equally for the one as for the other, desiring only that his name might be glorified, and his divine will accomplished to his own honor. In this disposition he passed into Ireland, to preach the gospel, where the worship of idols still generally reigned. He travelled over the whole island, penetrating into the remotest corners, without fearing any dangers, and often visited each province. Such was the fruit of his preachings and sufferings, that he consecrated to God, by baptism, an infinite number of people, and labored effectually that they might be perfected in his service by the practice of virtue. He ordained every where clergymen; induced women to live in holy widowhood and continence; consecrated virgins to Christ, and instituted monks. Great numbers embraced these states of perfection with extreme ardor. Many desired to confer earthly riches on him who had communicated to them the goods of heaven; but he made it a capital duty to decline all self-interest, and whatever might dishonor his ministry. He took nothing from the many thousands whom he baptized, and often gave back the little presents which some laid on the altar, choosing rather to mortify the fervent than to scandalize the weak or the infidels. On the contrary, he gave freely of his own, both to Pagans and Christians, distributed large alms to the poor in the provinces where he passed; made presents to the kings, judging that necessary for the progress of the gospel; and maintained and educated many children whom he trained up to serve at the altar. He always gave till he had no more to bestow, and rejoiced to see himself poor with Jesus

Christ, knowing poverty and afflictions to be more profitable to him than riches and pleasures. The happy success of his labors cost him many persecutions.

St. Patrick wrote his Confession as a testimony of his mission, when he was old. It is solid, full of good sense and piety, expresses an extraordinary humility and a great desire of martyrdom, and is written with spirit. The author was perfectly versed in the holy scriptures. He confesses everywhere his own faults with a sincere humility, and extols the great mercies of God towards him in this world, who had exalted him, though the most undeserving of men; yet, to preserve him in humility, afforded him the advantage of meeting with extreme contempt from others, that is from the heathens. He confesses, for his humiliation, that, among other temptations, he felt a great desire to see again his own country, and to visit the saints of his acquaintance in Gaul; but durst not abandon his people; and says, that the Holy Ghost had declared to him that to do it would be criminal. He tells us that a little before he wrote this, he himself and all his companions had been plundered and laid in irons, for his having baptized the son of a certain king against the will of his father, but were released after fourteen days. He lived in the daily expectation of such accidents, and of martyrdom, but feared nothing, having his hope as a firm anchor fixed in heaven, and reposing himself with an entire confidence in the arms of the Almighty. He says, that he had lately baptized a very beautiful young lady of quality, who some days after came to tell him, that she had been admonished by an angel to consecrate her virginity to Jesus Christ, that she might render herself the more acceptable to God. He gave God thanks, and she made her vows with extraordinary fervor six days before he wrote this letter.

St. Patrick held several councils to settle the discipline of the church which he had planted. The first, the acts of which are extant under his name in the editions of the councils, is certainly genuine. Its canons regulate several points of discipline, especially relating to penance. St. Bernard and the tradition of the country testify, that St. Patrick fixed his metropolitan see at

Armagh. He established some other bishops, as appears by his Council and other monuments. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful a benediction and increase from heaven, as to render Ireland a most flourishing garden in the church of God, and a country of saints. And those nations which had for many ages esteemed all other barbarians, did not blush to receive from the utmost extremity of the uncivilized or barbarous world, their most renowned teachers and guides in the greatest of all sciences, that of the saints.

Many particulars are related of the labors of St. Patrick, which we pass over. In the first year of his mission he attempted to preach Christ in the general assembly of the kings and states of all Ireland, held yearly at Taraghe, or Themoria, in East-Meath, the residence of the chief king, styled the monarch of the whole island, and the principal seat of the Druids or priests, and their paganish rites. The son of Neill, the chief monarch, declared himself against the preacher: however, he converted several, and, on his road to that place, the father of St. Benen, or Benignus, his immediate successor in the see of Armagh. He afterwards converted and baptized the Kings of Dublin and Munster, and the seven sons of the King of Connaught, with the greatest part of their subjects, and before his death almost the whole island. He founded a monastery at Armagh; another called Domnach-Padraig, or Patrick's Church; also a third, named Sabhal Padraig, and filled the country with churches and schools of piety and learning; the reputation of which, for the three succeeding centuries, drew many foreigners into Ireland. Nennius, Abbot of Bangor, in 620, in his history of the Britons, published by the learned Thomas Gale, says that St. Patrick continued his missions over all the provinces of Ireland, during forty years; that he restored sight to many blind, health to the sick, and raised nine dead persons to life. He died and was buried at Down, in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the same church. His festival is marked on the 17th of March, in the Martyrology of Bede, etc.

ST. VINCENT FERRER.

Confessor.

St. Vincent Ferrer was born at Valentia, Spain, Jan. 23, 1357. His parents were persons distinguished for their virtues and alms-deeds. They made it their rule to distribute in alms whatever they could save out of the necessary expenses of their family at the end of every year. Looking on the poor as the members of Christ, he treated them with the greatest affection and charity, which being observed by his parents, they made him the dispenser of their bountiful alms. They gave him for his portion the third part of their possessions, all of which he in four days time distributed amongst the poor. He began his course of philosophy at twelve years of age, and his theology at the end of his fourteenth year. His father having proposed to him the choice of a religious, an ecclesiastical, or a secular state, Vincent without hesitation said, it was his earnest desire to consecrate himself to the service of God in the order of St. Dominic. His good parents with joy conducted him to a convent of that Order in Valentia, and he put on the habit in 1374, in the beginning of his eighteenth year.

He made a surprisingly rapid progress in the paths of perfection, taking St. Dominic for his model. Having gone to Lerida, the most famous university of Catalonia, he received the doctor's cap from the hands of Cardinal Peter de Luna, legate of Pope Clement VII. in 1384, being twenty-eight years of age. At the earnest importunities of the bishop, clergy, and people of Valentia, he was recalled to his own country, and pursued there both his lectures and his preaching with such extraordinary reputation, and so manifestly attended with the benediction of the Almighty, that he was honored in the whole country beyond what can he expressed. He always composed his sermons at the foot of a crucifix, both to beg light from Christ crucified, and to draw from that object sentiments wherewith to animate his auditors to penance and the love of God.

For many years he preached in Spain, France, Italy, Germany, England and Ireland, with results that were marvelous. Though by his sermons thousands were moved to give their possessions to the poor, he never accepted anything himself; and was no less scrupulous in cultivating in his heart the virtue and spirit of obedience than that of poverty; for which reason he declined accepting any dignity in his order. He died April 5, 1419, and and was canonized by Pope Calixtus III in 1455.

Noble Examples for Daughters of the Faith

from the Lives of Holy Women

SAINT MARY MAGDALEN.

THE illustrious penitent woman mentioned by St. Luke, was, by her perfect conversion, an encouraging example and model of penitence to all succeeding ages.

Jesus, not long after he had raised to life the son of a widow at Nain, a town in Galilee, was invited to dinner by a certain Pharisee called Simon, who seems to have lived in the same town, or some neighboring city, as Calmet shows. Our Lord was pleased to accept his invitation, chiefly that he might confound the pride of the Pharisees by manifesting the power of his grace in the wonderful conversion of this abandoned sinner.

She was informed that our Divine Redeemer was at table in the house of the Pharisee. She did not so much as think of the disgrace to which she exposed herself by appearing before a numerous and honorable assembly, of the reproaches and disdain she was to expect from the Pharisee, or the fear of moving Christ himself to indignation by an unseasonable importunate address. One moment's delay in seeking her physician seemed too much, because her heart was now wounded with divine love. Sinners, who, in returning to God, think too nicely that they have temporal interests to provide for, friends to please, and opportunities to wait for, are far from the disposi-

tions of this happy penitent. She found mercy, because she sought it before all things.

In this disposition she bolted into the chamber where Jesus was at dinner with the Pharisee, and, regardless of what others thought or said of her past life, or of her present boldness, she made up to her Redeemer and Physician. She durst not appear before his face, and therefore went behind him; and the nearer she approached his sacred person streams gushed more abundantly from her eyes. Attentive only on Christ, from whom she sought her health and salvation, standing at his feet, she watered them with her tears, wiped them with her hair, most respectfully kissed them, and anointed them with rich perfumes and sweet-scented essences which she had brought in an alabaster box. She now defaces or consecrates to penance whatever had formerly been an instrument of sin; her eyes, which had been full of dangerous charms, are now converted into fountains of tears to cleanse the stains of her soul; and her hair, once dressed in tresses and curls to ensnare souls, now hangs loose and dishevelled, and serves for a towel to wipe our Lord's feet, which she kisses with her lips, and scents with her perfumes, formerly the incentives of vice. Our holy penitent prepared, as it were, an altar at the feet of our Lord, on which she offered to him the true sacrifice of a contrite and humble heart. There, losing the use of her speech whilst grief intercepted her words, she spoke only by her tears; but before Him to whom the secrets of her heart were open, these sighs, and this silence itself, was a louder cry than that of any words could have been. Thus she earnestly begged of God's pure mercy that pardon which she confessed herself most unworthy to obtain.

The Pharisee who had invited Jesus to his table was shocked to see an infamous sinner, well known in that city, admitted by our Lord to stand at his feet, and secretly said within himself that He could not be a prophet, or know that she was a scandalous person.

Christ sought indirectly by a parable to cure the pride and rash judgment of this Pharisee, and convince him that she to whom much had been forgiven, then loved God the more; consequently was more acceptable to him. How fervent was this

love in our devout penitent! By it she is become at once insensible of the reproaches and judgment of men; she defers not her sacrifice a single moment, and allows not herself the least mitigation in it; she cuts off all her engagements, extirpating them to the very root, both in her heart and actions; she renounces forever all dangerous occasions of her disorders. With what courage and resolution does she embrace all the most heroic practices of penance! confessing publicly her crimes; looking upon the utmost humiliation as her due and her gain, and as falling far short of what she deserves; chastising sin in herself without mercy, in order to excite the divine compassion; making the number and enormity of her sins the measure of her penance, or rather desiring to set no bounds to it, as the malice of her offences went beyond all bounds; and devoting the remainder of her life to tears, prayer, and every exercise of virtue and divine love. She is the first to confess Jesus Christ publicly before men, and in the presence of his enemies. By these dispositions she deserved that her Lord should take upon him her defence, and declare himself her protector.

Gratitude and devotion having attached her to our Divine Redeemer after so great a benefit, she followed him almost wherever he went, that she might have an opportunity of listening to all his sacred instructions, and of exercising her charity in ministering to him of her substance. She attended him in his sacred passion, and stood under the cross on Mount Calvary. For her to arrive at the summit of divine love, it was necessary she should pass through the sharpest trials. A great mystery is contained in those words of the evangelist: "There stood near the cross of Jesus, Mary his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen." Happy association! happy state and situation near Jesus on his cross! cries out the devout Cardinal Berulle. This is a new order of souls which consists in the spirit, in the interior, and is invisible to men, but visible and glorious to the eyes of God and the angels. An order of souls crucified with Jesus, and through Jesus, which takes its birth from his cross. The order, at the same time, both of the cross and of heaven; the order and school of love

by the martydom of the heart; which by learning to die to the world and inordinate self-love, lives to God and his pure love. This happiness we attain to by being united in spirit to Jesus crucified, as Magdalen was at the foot of his cross. She suffered by love what he suffered in his body by the hands of the Jews. The same cross crucified Jesus and Magdalen in him and with him. The thorns pierced her heart with his head, and her soul was bathed in all his sorrows; but the crucifixion was in both a martrydom of love; and that love which triumphed over Jesus by making him die on the cross, crucified her heart to all inordinate love of creatures, thenceforward to reign and triumph alone in all her affections, so that she could say in a two-fold sense, "My love is crucified." Mary Magdalen forsook not her Redeemer after his death, but remained by his sacred body, was present at its interment, left it only to obey the law of observing the festival, and having rested on the Sabbath, from sunset on Friday to sunset on Saturday, as soon as the festival was over, went to buy spices in order to embalm our Lord's body. Having made all things ready, in company with other devout women she set out very early the next morning with the spices, before it was light, and arrived at the sepulchre just when the sun was risen. As they went they were anxious how they should get the heavy stone which shut up the door of the monument, taken away; but upon their arrival found it removed to their hands. God never fails to be with his servants in what they undertake for his honor; and the difficulties, whether real or imaginary, with the apprehension of which the devil attempts to discourage them, are banished by confidence and resolution, and vanish as shadows in the execution. The pious women looked into the sepulchre, and finding the body not there, Mary Magdalen ran to inform Peter and the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the sepulchre, and I know not where they have laid him." SS. Peter and John, the two most fervent in love among the apostles, ran immediately to the sepulchre, and were there assured by the holy women who were at the door of the monument, that going in they had seen two angels clad in white shining apparel, and that one of them who sat at the right hand

of the place where the body was laid, bid them not to fear, but to acquaint the apostles that Jesus was risen, showing them at the same time where his body had been laid. Peter and John having narrowly viewed the sepulchre, doubted no longer of what was told them, and in great astonishment returned to Jerusalem to the other disciples. Mary Magdalen, who had brought them to the sepulchre of our Lord, made the throne of divine love, would not return with them, or be drawn from the sacred place where the true ark of the testament, the body of her Redeemer, had rested three days, and continued at the monument bemoaning herself for not being able to see her Redeemer, dead or alive. Not being able to assuage the violence of her grief and of her desire to see her Lord, she stood weeping without the door of the sepulchre. The entrance being low and narrow she stooped down to look into it again and again, and beheld the two angels in white, one of them sitting at the place where Jesus's head lay, and the other at the feet, who thus accosted her: "Woman, why weepest thou?" She replied, "Because they have taken away my Lord, and I know not where they have laid him." Neither the surprise of this apparition nor the brightness and glory of these heavenly messengers could touch her heart, or divert her thoughts from him whom she loved, and whom alone she sought, and we suffer so many foolish objects to distract us, and carry away our affections. But why did not these angels inform her that he whom she so earnestly sought was risen in glory? Doubtless, because the Lord of angels would reserve it to himself to give her that comfort. Blessed be thy name for ever, O adorable Jesus, who so tenderly wipest away the tears of thy servants with thy own hand, and sweet voice, and convertest their sorrow into transports of inexpressible joy. Jesus first manifested himself to the Magdalen in disguise to make a trial himself of her love; but his tenderness could not suffer a delay, and he soon discovered himself openly to her; for, as soon as she had returned the answer above mentioned to the angels, she turned about, and saw Jesus himself standing by her, but took him for the gardener. He asked her why she wept, and whom she sought. She said to him, "Sir, if thou hast taken him hence, tell me where thou

hast laid him, and I will take him away." According to the remark of St. Bernard, and of St. Thomas of Villa Nova, love made her not to name him, because being full of Him alone, she imagined everybody else must be so too, and that this stranger must understand of whom she spoke. Love also made her forget her own weakness, and think herself able to carry a heavy corpse, provided she could be so happy any way as to serve her beloved; for to ardent love nothing seems impossible or difficult. Jesus, infinitely pleased with her earnestness and love, manifested himself to her, saying with his sweet and amiable voice, "Mary!" He at first mentioned her tears, and the object which she so earnestly sought, to excite her love. All this while she knew him not, though he was present, and conversing with her, because these words carried not with them the ray of light to discover him; but her name was no sooner pronounced by him, but his voice excited in her a rapture of light and love, and gave her the most sublime and full knowledge, and the sweetest enjoyment of the most desirable of objects, of him risen in glory who was the life of the world, and her life. Hearing him sweetly call her by her name, and thus knowing him, she turning said, "Rabboni," that is, Master. And casting herself at his feet in transports of devotion she would have embraced them. But Jesus said to her, "Do not touch me; for I have not yet ascended to my Father; but go to my brethren, and tell them that I ascend to my Father and your Father, to my God and your God." That is, my father by nature, yours by grace, says St. Austin. He bade her make haste to carry his message to his beloved disciples for their speedy comfort, and not lose time in giving demonstrations of her reverence and love. St. Leo explains these words of our Lord as follows, "It is not a time to demonstrate your affection for me in such a manner as if I were in a mortal state; I am with you but for a short time, to strengthen your faith. When I shall have ascended to my Father, then you shall again possess me for eternity." Thus Mary Magdalen, out of whom Jesus had cast seven evil spirts, was the first that saw Him after his rising from the dead. This preëminence of grace, this distinguishing favor and love of Jesus, was the recompense of her ardent love, by which she attended

last his body in the sepulchre, from which she was only drawn by the duty of the Sabbath; and she was the first who returned thither; she sought him dead, and found him living. In obedience to his commands she immediately departed to acquaint the apostles with the joyful message.

It is an ancient popular tradition of the inhabitants of Provence, in France, that St. Mary Magdalen, or perhaps Mary the sister of Lazarus, St. Martha, and St. Lazarus, with some other disciples of our Lord, after his ascension, being expelled by the Jews, put to sea, and landed safe at Marseilles, of which church they were the founders, St. Lazarus being made the first bishop of that city. The relics of these saints were discovered in Provence in the thirteenth century, those of St. Mary Magdalen at a place now called St. Maximin's, those of St. Martha at Tarascon upon the Rhone, and others in St. Victor's at Marseilles. They were authentically proved genuine by many monuments found with them in these several places. This translation was made in 821. Pope Paschal founded a monastery in honor of these saints, near the Church of St. Cecily, that the monks might perform the office day and night. He adorned that church with great magnificence, and gave to it silver plate to the amount of about nine hundred pounds—among other things a ciborium, or tabernacle, of five hundred pounds weight; and a great many pieces of rich stuffs for veils, and such kinds of ornaments; in one of which was represented the angel crowning St. Cecily, Valerian, and Tiburtius. This church, which gives title to a cardinal priest, was sumptuously rebuilt in 1599 by Cardinal Paul Emilius Sfondrati, nephew to Pope Gregory XIV., when Clement VIII. caused the bodies of these saints to be removed under the high altar, and deposited in a most sumptuous vault in the same church, called the Confession of St. Cecily; it was enriched in such a manner by Cardinal Paul Emilius Sfondrati as to dazzle the eye and astonish the spectator. This church of St. Cecily is called In Trastevere, or, Beyond the Tiber, to distinguish it from two other churches in Rome which bear the name of this saint.

St. Cecily, from her assiduity in singing the divine praises (in which, according to her Acts, she often joined instrumental

music with vocal), is regarded as patroness of church music. The psalms, and many sacred canticles in many other parts of the holy scripture, and the universal practice both of the ancient Jewish and of the Christian church, recommend the religious custom of sometimes employing a decent and grave music in sounding forth the divine praises. By this homage of prsise we join the heavenly spirits in their uninterrupted songs of adoration, love, and praise. And by such music we express the spiritual joy of our hearts in this heavenly function, and excite ourselves therein to holy jubilation and devotion. Divine love and praise are the work of the heart, without which all words or exterior signs are hypocrisy and mockery

SAINT CECILY.

Virgin Martyr.

The name of St. Cecily has always been most illustrious in the church, and ever since the primitive ages is mentioned with distinction in the canon of the mass, and in the sacramentaries and calendars of the church. Her spouse Valerian, Tiburtius, and Maximus, an officer, who were her companions in martyrdom, are also mentioned in the same authentic and venerable writings. St. Cecily was a native of Rome, of a good family, and educated in the principles and perfect practice of the Christian religion. In her youth she by vow consecrated her virginity to God, yet was compelled by her parents to marry a nobleman named Valerian. Him she converted to the faith, and soon after gained to the same his brother Tiburtius. The men first suffered martyrdom, being beheaded for the faith. St. Cecily finished her glorious triumph some days after them. Their acts, which are of very small authority, make them con temporary with Pope Urban I., and consequently place their martyrdom about the year 230, under Alexander Severus; others, however, place the triumph of these martyrs under Marcus Aurelius, between the years 176 and 180. Their sacred bodies were deposited in part of the cemetery of Calixtus, which part, from our saint, was called St. Cecily's cemetery. Mention is made of an ancient Church of St. Cecily in Rome in the fifth

century, in which Pope Symmachus held a council in the year 500. St. Chrysostom elegantly extols the good effects of sacred music, and shows how strongly the fire of divine love is kindled in the soul by devout psalmody. St. Austin teaches that "it is useful in moving piously the mind, and kindling the affections of divine love." St. Charles Borromeo in his youth allowed himself no other amusement but that of grave music, with a view to that of the church.

SAINT MARGARET.

Queen of Scotland.

St. Margaret was little niece to St. Edward the Confessor, and granddaughter to Edmund Ironside. She had learned from her cradle to contemn the vanities of the world, and to regard its pleasures as poison to the heart, and the bane of virtue. Her amazing beauty, her rare prudence, her wit, and her extraordinary virtue could not fail to excite the admiration of the whole court. But it was her only desire and ambition to render herself agreeable to the King of kings. She seemed to relish no earthly pleasure, finding all delight in the incomparable charms of divine love, which flowed into her pure soul chiefly by the means of assiduous prayer and meditation, in which holy exercises she often spent whole days. She took great pleasure in relieving and serving the poor, and in comforting all that were in distress, considering Christ in his necessitous members. Her consent being obtained, she was married, and crowned Queen of Scotland in 1070, being twenty-four years of age. Malcolm was rough and unpolished, but neither haughty nor capricious; and had no evil inclinations. Margaret, by the most tender complaisance, and the most condescending and engaging carriage, always full of respect, gained so great an ascendant over him, as to seem entirely mistress of his heart; which influence she only exerted to make religion and justice reign, to render her subject happy, and her husband one of the most virtuous kings that have adorned the Scottish throne. She softened his temper, cultivated his mind, polished his manners, and inspired him with the most perfect maxims and sentiments of all Christian virtues. And

so much was the king charmed with her wisdom and piety, that he not only left her the whole management of his domestic affairs but followed her prudent advice in the government of the state. In the midst of the most weighty concerns and cares of a kingdom, Margaret always kept her heart disengaged from the love of the world,and recollected in God. The continual attention of her soul to him in all her actions, assiduous prayer, and the constant practice of self-denial were the means by which chiefly she attained to this perfection. At the same time her prudence and care in all things, her application to public and private affairs, her watchfulness in providing for the good of her subjects, and the wonderful ease and wisdom with which she discharged every duty of the regal authority, showed her most extensive genius to the astonishment of foreign nations.

God blessed this pious royal couple with a numerous and virtuous offspring, which did not degenerate from the piety of their holy parents. The queen was mother of six boys: Edward, Edmund, Edgar, Ethelred, Alexander, and David; and of two daughters, namely: Maud or Mathildes, married to Henry I., King of England; and Mary, who married Eustache, Count of Bologne. Of the sons, Edgar, Alexander, and David I., successively came to the crown of Scotland, and all governed with the highest reputation of wisdom, valor, and piety—especially King David, who may be justly styled the brightest ornament of that throne. The happiness of these princes, and that of the whole kingdom in them, was owing, under God, to the pious care of Queen Margaret in their education. No sooner were the young princesses of an age capable of profiting by her example, than she made them her companions in her spiritual exercises and good works. She daily, by most fervent prayers and tears, conjured Almighty God to preserve their innocence, and fill their souls with the sentiments of those virtues which she endeavored to instil into them. She extended her care and attention to her servants and domestics, and her sweetness and tender charity with which she seasoned her lessons, rendered her endeavors the more effectual. By her prudent zeal and example, concord, charity, modesty, religion, piety, and devotion reigned in the whole court, in which virtue was the only recommenda-

tion to the royal favor, and to want devotion was the most certain disgrace.

Charity to the poor was her darling virtue. Her own coffers could not suffice her liberality to them; and often she employed upon them part of what the king had reserved for his own use and necessities, which liberty he freely allowed her. Whenever she stirred out of her palace, she was surrounded by troops of widows, orphans, and other distressed persons, who flocked to her as to their common mother; nor did she ever send any one away without relief. Within doors, when she went into the hall of the palace, she found it filled with poor people: she washed their feet, and served them herself. She never sat down to table without having first fed and waited on nine little orphans and twenty-four grown-up poor. Often, especially in Lent and Advent, the royal couple called in three hundred poor, served them at table on their knees, she,the women on the one side, the king, the men on the other, giving them the same dishes that were served up at their own royal table. She frequently visited the hospitals, attending the sick with wonderful humility and tenderness. By her extensive alms insolvent debtors were released, and decayed families restored; and foreign nations, especially the English, recovered their captives. She was inquisitive, and solicitous to ransom those especially who fell into the hands of harsh masters. She erected hospitals for poor strangers. The king most readily concurred with her in all manner of good works.

The small time which the queen allowed herself for sleep, and the retrenchment of all amusements and pastimes, procured her many hours in the day for her devotions. In Lent and Advent, she always rose at midnight, and went to church to matins. Returning home, she found six poor persons ready for her: she washed their feet, and gave to each a plentiful alms to begin the day. She then slept again an hour or two: and after that rising, returned to her chapel, where she heard four or five low masses, and after these a high mass. She had other hours in the day for prayer in her closet, where she was often found bathed in tears. "As to her own eating, it was so sparing that it barely sufficed to maintain life. and by no means to gratify the

appetite," says Theodoric. Every year she kept two Lents of forty days each; the one at the usual time, the other before Christmas—both with incredible rigor. She recited every day the short offices of the Holy Trinity, of the passion of Christ, of the Blessed Virgin, and of the dead.

St. Margaret, by her wise counsels, had perfectly convinced her royal consort that the love of peace is the first duty of him who is the common father of his people—war being the greatest of all temporal calamities.

Theodoric gives the following account of her last sickness: "She had a foresight of her death long before it happened; and speaking to me in secret, she began to repeat to me in order her whole life, pouring out floods of tears at every word with unspeakable compunction; so that she obliged me also to weep: and sometimes we could neither of us speak for sighs and sobs. At the end she spoke thus to me, 'Farewell; for I shall not be here long; you will stay some little time behind me. Two things I have to desire of you: the one is, that so long as you live, you remember my poor soul in your masses and prayers: the other is, that you assist my children, and teach them to fear and love God. These things you must promise me here in the presence of God, who alone is witness of our discourse.'" Not long after, finding her last moments to approach, she repeated from the prayers of the church for that occasion, the following aspiration: "O Lord Jesus Christ, who by thy death hast given life to the world, deliver me from all evil." Praying thus, she was loosed from the bonds of her mortal body on the 16th of November, 1093, in the forty-seventh year of her age. She was canonized by Pope Innocent IV. in 1251.

SAINT CATHARINE OF SIENNA.

St. Catharine was born at Sienna, in 1347. She was favored by God with extraordinary graces as soon as she was capable of knowing him. In her childhood she consecrated her virginity to God by a private vow. Her love of mortification and prayer, and her sentiments of virtue, were such as are not usually found in so tender an age. But God was pleased to put her resolution to a great trial. At twelve years of age, her parents thought of

engaging her in a married state. Catharine found them deaf to her entreaties that she might live single; and therefore redoubled her prayers, watching, and austerities, knowing her protection must be from God alone. Her father, edified at her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistance was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair-cloth, and a large iron girdle armed with sharp points, lay on the ground, and watched much. Humility, obedience, and a denial of her own will, even in her penitential austerities, gave them their true value. She began this course of life when under fifteen years of age. She long desired, and in 1365, the eighteenth year of her age (but two years later, according to some writers), she received the habit of the third Order of St. Dominic, in a nunnery contiguous to the Dominicans' convent. From that time her cell became her paradise, prayer her element, and her mortifications had no longer any restraint. For three years she never spoke to any one but to God and her confessor. Her days and nights were employed in the delightful exercises of contemplation; the fruits whereof were supernatural lights, a most ardent love of God, and zeal for the conversion of sinners.

The ardent charity of this holy virgin made her indefatigable in laboring for the conversion of sinners, offering for that end continual tears, prayers, fasts, and other austerities, and thinking nothing difficult or above her strength. All her discourses, actions, and her very silence, powerfully induced men to the love of virtue, so that no one, according to Pope Pius II., ever approached her who went not away better.

A pestilence laying waste the country in 1375, Catharine devoted herself to serve the infected, and obtained of God the cure of several; amongst others, of two holy Dominicans, Raymund of Capua, and Bartholomew of Sienna. The most hardened sinners could not withstand the force of her exhortations to a change of life. Thousands flocked from places at a distance in the country to hear or only to see her, and were brought over by her words or example to the true dispositions

of sincere repentance. She undertook a journey to Monte Pulciano, to consecrate to God two of her nieces, who there took the religious veil of St. Dominic; and another journey to Pisa, by order of her superiors, at the earnest suit of the citizens. She there restored health to many in body, but to a far greater number in soul. Raymund of Capua and two other Dominicans were commissioned by Pope Gregory XI., then residing at Avignon, to hear the confessions, at Sienna, of those who were induced by the saint to enter upon a change of life: these priests were occupied day and night, in hearing the confessions of many who had never confessed before; besides those of others who had acquitted themselves but superficially of that duty. Whilst she was at Pisa, in 1375, the people of Florence and Perugia, with a great part of Tuscany, and even of the Ecclesiastical State, entered into a league against the holy see. The news of this disturbance was delivered to Catharine by Raymund of Capua, and her heart was pierced with the most bitter sorrow on account of those evils which she had foretold three years before they came to their height. The two furious factions of the Guelphs and Gibellines, which had so disturbed and divided the state of Florence, then a powerful commonwealth, united at last against the pope, to strip the holy see of the lands it possessed in Italy. The disturbance was begun in June, 1373, and a numerous army was set on foot: the word "Libertas," wrote on the banner of the league, was the signal. Perugia, Bologna, Viterbo, Ancona, and other strongholds, soon declared for them. The inhabitants of Arezzo, Lucca, Sienna, and other places, were kept within the bounds of duty by the prayers, letters, and exhortations of St. Catharine, and generously contemned the threats of the Florentines. Pope Gregory XI., residing at Avignon, wrote to the city of Florence, but without success. He therefore sent the cardinal Robert, of Geneva, his legate, with an army, and laid the diocese of Florence under an interdict. Internal divisions, murders, and all other domestic miseries amongst the Florentines, joined with the conspiracy of the neighboring states, concurred to open their eyes and make them sue for pardon. The magistrates sent to Sienna, to beg St. Catharine would become their mediatrix. She could not re-

sist their pressing entreaties. Before she arrived at Florence, she was met by the priors or chiefs of the magistrates; and the city left the management of the whole affair to her discretion, with a promise that she should be followed to Avignon by their ambassadors, who should sign and ratify the conditions of reconciliation between the parties at variance, and confirm everything she had done. The saint arrived at Avignon on the 18th of June, 1376, and was received by the pope and cardinals with great marks of distinction. His holiness, after a conference with her, in admiration of her prudence and sanctity, said to her, "I desire nothing but peace. I put the affair entirely into your hands; only I recommend to you the honor of the church." But the Florentines sought not peace sincerely, and they continued to carry on secret intrigues to draw all Italy from its obedience to the holy see. Their ambassadors arrived very late at Avignon, and spoke with so great insolence, that they showed peace was far from being the subject of their errand. God suffered the conclusion of this work to be deferred in punishment of the sins of the Florentines, by which means St. Catharine sanctified herself still more by suffering longer amidst a seditious people.

At Sienna she continued her former way of life, serving and often curing the sick, converting the most obstinate sinners, and reconciling the most inveterate enemies, more still by her prayers than by her words.

Her occupation, and we may say, her very nourishment, was holy prayer; in which intercourse with the Almighty, he discovered to her very wonderful mysteries, and bestowed on her a spirit which delivered the truths of salvation in a manner that astonished her hearers. Her whole life seemed one continued miracle; but what the servants of God admired most in her, was the perpetual strict union of her soul with God. For, though obliged often to converse with different persons on so many different affairs, and transact business of the greatest moment, she was always occupied on God, and absorbed in him. For many years she had accustomed herself to so rigorous an abstinence, that the blessed eucharist might be said to be almost the only nourishment which supported her. Once she fasted

from Ash-Wednesday till Ascension-day, receiving only the blessed eucharist during that whole time. Many treated her as a hypocrite, and invented all manner of calumnies against her; but she rejoiced at humiliations, and gloried in the cross of Christ, as much as she dreaded and abhorred praise and applause. In a vision, our Saviour is said one day to have presented her with two crowns, one of gold and the other of thorns, bidding her choose which of the two she pleased. She answered, "I desire, O Lord, to live here always conformed to your passion, and to find pain and suffering my repose and delight." Then eagerly taking up the crown of thorns, she forcibly pressed it upon her head. The earnest desire and love of humiliations and crosses was nourished in her soul by assiduous meditation on the sufferings of our divine Redeemer.

She died at Rome on the 29th of April, in 1380, being thirty-three years old. She was buried in the church of the Minerva, where her body is still kept under an altar. Her skull is in the Dominicans' church at Sienna, in which city are shown her house, her instruments of penance, and other relics. She was canonized by Pope Pius II. in 1461.

SAINT TERESA.

Foundress of the Reformation of the Barefooted Carmelites.

THE humble relation which St. Teresa has left us of her own life, in obedience to her confessors, is the delight of devout persons, not on account of the revelations and visions there recorded, but because in it are laid down the most perfect maxims by which a soul is conducted in the paths of obedience, humility, and self-denial, and especially of prayer and an interior life. St. Teresa was born at Avila, in Old Castile, on the 28th of March, 1515. By the means of the pious instructions and example of her parents, God inclined the tender heart of Teresa from her infancy to his service. Being only seven years old, she took great pleasure in reading the lives of the saints, and other pious books, in which she spent much time with a little brother, called Rodrigo, who was near of the same age. They were much amazed at the thought of eternity, and learned already to de

spise all the passes with time. With feeling sentiments they used to repeat often together, "For ever, for ever, for ever!" and admiring the victories of the saints, and the everlasting glory which they now possess, they said to one another, "What! forever they shall see God." The martyrs seemed to them to have bought heaven very cheap by their torments; and after many conferences together on this subject, they resolved to go into the country of the Moors, in hopes of dying for their faith. They set out privately with great fervor, praying as they went that God would inspire them with his holy love, that they might lay down their lives for Christ. But, upon the bridge over the Adaja, near the town, they were met by an uncle, and brought back to their mother, who was in the greatest frights, and had sent to seek them. They were chid by their parents for their unadvised project, and Rodrigo laid all the blame on his sister. She gave to the poor all the alms she could, though this was very little; and studied to do all the good works in her power. The saint and the same little brother formed a design to become hermits at home, and built themselves little hermitages with piles of stones in the garden, but could never finish them. Teresa sought to be much alone, and said very long prayers with great devotion, especially the Rosary; for her mother inspired her tender soul with a singular devotion to the Blessed Virgin.

After a year and a half spent in a convent, the saint fell dangerously sick, and her father took her home. Here after a violent fever at home (for she had often bad health) she was determined, by reading St. Jerom's epistles, to become a nun. She made her profession with extraordinary fervor in November, 1534, in the twentieth year of her age. In 1539, she suffered a great affliction in the loss of her good father, whom she always loved with the most dutiful and tender affection. Though ill herself, she went out of her monastery to assist him in his last sickness, and strained very hard to do him all the service, and procure him all the comfort she was able. His sickness began with a very grievous pain in the shoulders. St. Teresa told him, that since he had been much devoted to the mystery of our Saviour carrying his cross, he would do well to conceive,

that Christ, in his great mercy, had been pleased to give him a feeling of some part of that suffering. With this consideration he was so much comforted, that he mentioned his pain no more, nor did he ever let fall the least word of complaint. He expired whilst he was saying the creed.

A desire most perfectly to obey God in all things, moved her to make a vow never with full knowledge to commit a venial sin, and in every action to do what seemed to her most perfect; a vow which in persons less perfect would be unlawful, because it would be an occasion of transgressions. Humility, the root of true obedience, and the fruitful parent of other virtues, was that in which she placed her strength, and her humility increased in proportion as she received from God the more extraordinary favors, which she saw to be his pure gifts, without her contributing any to them; and because she profited so little by them, she condemned and humbled herself the more. The virtues of others seemed to her more meritorious, and she conceived that there was not in the world one worse than herself. Hence she was the more enflamed to love and praise the gracious goodness of God, to whom alone she entirely ascribed his gifts, not usurping an atom of them to herself, and separating from them her infidelities and miseries, which was all that was of her own growth, and of which, by an infused light, she had the most extensive and fullest knowledge and the most sincere feeling. Hence, seated in the centre of her own baseness and unworthiness, she was always covered with confusion and shame in the divine presence, as a spouse blushing at the remembrance of her treasons and infidelities towards the best and greatest of lords and husbands. She sincerely looked upon herself as deserving every sort of disgrace and contempt, as one who deserved hell, and whose only support against despair was the infinite mercy of God; and she endeavored to convince others of her wretchedness and grievous sinfulness with as great solicitude and affection as an ambitious proud man desires to pass for virtuous.

Nothing seems a clearer proof how perfectly our saint was dead to herself by sincere humility than the artless manner in which she constantly, and not on certain occasions only, speaks of herself with a view to debase herself in everything. Her

exterior conduct breathed this sincere disposition of her soul. Though superior and foundress she chose unaffectedly the greatest humiliations that could be practised in her order. If she pronounced a word in the divine office with a false accent, she prostrated herself in penance; confessed in chapter, and humbled herself for the least faults of inadvertence with surprising humility and alacrity, and underwent the most humbling penances in the refectory and elsewhere with the same. It was her pleasure to steal secretly into the choir after the office, to fold up the cloaks of the sisters, to choose for her part of work to sweep the most filthy places in the yard, and to perform the lowest offices in serving at table or in the kitchen, in which place she was often seen suddenly absorbed in God, with the utensils or instruments of her business in her hands; for every place was to her a sanctuary, and no employment hindered her from offering to God a continual sacrifice of humility and of ardent love and praise.

Her spirit of penance was not less edifying than her humilty. Who, without floods of tears for his own insensibility, can call to mind the wonderful compunction with which the saints wept and punished themselves their whole lives for the lightest transgressions? St. Teresa having had the misfortune in her youth to have been betrayed into certain dangerous amusements and vanities, though she would not for the world have ever consented knowingly to any mortal sin, had always hell and her sins before her eyes, penetrated with the compunction of a Magdalen or a Thais. Her love of penance, after she was well instructed in that virtue, made her desire to set no bounds to her mortifications by which she chastised and subdued her flesh by long watchings in prayer, by rigorous disciplines, hair cloths, and austere fasts. Moved by this spirit of penance, she restored the original severity of her rule, and notwithstanding her bad health observed its fasts of eight months in the year, and other austerities, unless some grievous fit of illness made them absolutely impossible. On such occasions it was with great repugnance that she consented to use some small dispensations, but said she understood this repugnance proceeded rather from self-love than from a spirit of penance. The modesty of the coun-

tenance of this holy virgin was a silent, strong exhortation to the love of purity, as Bishop Yepez testifies, who was persuaded she never felt in her whole life any importunate assaults against that virtue. When one asked her advice about impure temptations, she answered that she knew not what they meant. A noble and generous disposition of soul inclined our saint to conceive the most tender sentiments of gratitude toward all men from whom she had ever received the least service. The gratitude she expressed to God for his immense favors was derived from a higher source.

An eminent spirit of prayer, founded in sincere humility, and perfect self-denial, was the great means by which God raised this holy virgin to such an heroic degree of sanctity. If she remained so long imperfect in virtue, and was slow in completing the victory over herself, it was because for some time she did not apply herself with a proportioned assiduity to the practice of devout prayer, some of her confessors having diverted her from it on account of her ill-health and exterior employments; which mistaken advice was to her of infinite prejudice, as she grievously laments. Her singular devotion to the holy sacrament of the altar appears in her works. She used to say that one communion is enough to enrich a soul with all spiritual treasures of grace and virtue, if she put no obstacles. To unite ourselves most frequently and most ardently with Christ in the holy eucharist she called our greatest means of strength and comfort in our state of banishment till we shall be united to him in glory. Her ardor to approach the holy communion, and her joy and comfort in presence of the blessed sacrament are not to be expressed. In her most earnest prayers she conjured Almighty God, for the sake of his divine Son present on our altars, to stem the torrent of vice on earth, and preserve the world from those horrible profanations by which his mercy is insulted.

St. Teresa, burning with a desire to promote with her whole strength the greater sanctification of her own soul and that of others, and of laboring to secure by the most perfect penance her eternal salvation, concerted a project of establishing a reform in her Order. The rule which had been drawn up by Albert,

patriarch of Jerusalem, was very austere; but in process of time several relaxations were introduced, and a mitigation of this Order was approved by a bull of Eugenius IV. in 1431. In the convent of the Incarnation at Avila, in which the saint lived, other relaxations were tolerated, especially that of admitting too frequent visits of secular friends at the grate in the parlor or speak-house. Towards the end of the year 1562, the bishop prevailed with the provincial to send Teresa to the new convent, she had founded, whither she was followed by four fervent nuns from the old house. One of these was chosen prioress; but the bishop soon after obliged Teresa to take upon herself that charge, and her incomparable prudence in governing others appeared henceforward in her whole conduct. The mortification of the will and senses, and the exercise of assiduous prayer, were made the foundation of her rule: strict inclosure was established, with almost perpetual silence. The most austere poverty was an essential part of the rule, without any settled revenues; the nuns wore habits of coarse serge, and sandals instead of shoes, lay on straw, and never ate flesh. St. Teresa admitted to the habit several fervent virgins; but would not have above thirteen nuns in this house, for fear of dangers of relaxations and other inconveniences which are usually very great in numerous houses. In nunneries which should be founded with revenues, and not to subsist solely on alms, she afterwards allowed twenty to be received. But this regulation as to the number is not everywhere observed in this Order. The fervor of these holy nuns was such that the little convent of St. Joseph seemed a paradise of angels on earth, every one in it studying to copy the spirit of the great model before them. The General of the Order, John Baptist Rubeo, of Ravenna, who usually resided at Rome, coming into Spain and to Avila, in 1566, was infinitely charmed with the conversation and sanctity of the foundress, and with the wise regulations of the house, and he gave St. Teresa full authority to found other convents upon the same plan.

St. Teresa passed five years in her convent of St. Joseph, with thirteen fervent nuns, whom she discreetly exercised in every sort of mortification, obedience, and all religious exercises, being

herself the first and most diligent, not only at prayer, but also in spinning, sweeping the house, or working in the kitchen. Among these holy virgins many were of high birth; but having renounced the world, they thought of no distinction but that of surpassing each other in humility, penance, and affection for one another and for their holy mother; they abounded with heavenly consolations, and their whole lives were a continued course of penitential exercises and contemplation: they never suffered their prayer to be interrupted night or day as far as the weakness and frailty of our mortal state would admit. For St. Teresa declared assiduous prayer, silence, close retirement, and penance, to be the four pillars of the spiritual edifice she had raised, and the fundamental constitutions of their state. In August, 1567, St. Teresa went to Medina del Campo, and having conquered many difficulties, founded there a second convent. The Countess de la Cerda, whom St. Teresa had visited at Toledo, most earnestly desiring to found a convent of this Order at her town of Malagon, the saint and the countess attended that work. Thence St. Teresa went to Valladolid, and there founded another nunnery.

At Pastrana she also established a convent for nuns. Prince Ruy Gomez de Sylva, a favorite courtier of Philip II., who had founded these convents at Pastrana, dying, his princess in the sudden excess of her grief made her religious profession in this nunnery; but when this passion abated claimed many exemptions, and would still maintain the dignity of princess; so that St. Teresa, finding she could not be brought to the humility of her profession, lest relaxations should be introduced into her Order, sent a precept to the nuns to leave that house to her, and retire to people a new convent in Segovia. Afterwards she would not easily admit ladies who had been long accustomed to rule.

Though the wonderful success of this saint in her enterprises undertaken for the divine honor, was owing to the blessing of God, and to the divine light and assistance which she drew down upon her actions by the spirit of holy prayer, the great channel of grace, she was certainly a person endowed with great natural talents. The most amiable sweetness and meekness of

her temper, the affectionate tenderness of her heart, and the liveliness of her wit and imagination, poised with an uncommon maturity of judgment, gained her always in the first part of her life the particular love and esteem of all her acquaintance. Bishop Yepez assures us that her deportment in the latter part of her life was not less agreeable than it was edifying; and that the gravity, modesty, and discretion of her words and carriage had such a dignity and gracefulness, and such charms, that even her looks composed the hearts and regulated the manners of those who conversed with her. He adds, that her prudence and address were admirable.

St. Teresa, lived to see sixteen nunneries of her Reformed Order founded, and fourteen convents of Carmelite friars. St. Teresa was returning from founding a convent at Burgos to Avila, where she was prioress, when she was sent for by the Duchess of Alva. She was at that time very ill of her usual distemper of a palsy and frequent violent vomitings. Yet when she arrived at Alva, on the 20th of September, she conversed with the Duchess several hours; then went to her convent in the town, understanding that our Lord called her to himself. She calmly expired at nine o'clock in the evening, on the 4th of October, 1582, the next day (by the reformation of the calendar made that year by cutting off those ten days) being reckoned the 15th, the day which was afterwards appointed for her festival. She lived sixty-seven years, six months, and seven days, of which she passed forty-seven in a religious state, and the latter twenty in the observance of her reformed rule.

SAINT ROSE OF LIMA.

Asia, Europe, and Africa had been watered with the blood of many martyrs, and adorned, during many ages, with the shining example of innumerable saints, whilst, by the inscrutable judgments of God, the vast regions of America lay barren, and as it were, abandoned, till the faith of Christ began to enlighten them, and this saint appeared on that hemisphere like a rose amidst thorns, the first fruits of its canonized saints. She was of Spanish extraction, born at Lima, the capital of Peru, in 1586. She was christened Isabel; but the figure and color of

her face in the cradle seeming, in some measure, to resemble a beautiful rose, the name of Rose was given her. From her infancy her patience in suffering, and her love of mortification were extraordinary, and whilst yet a child, she ate no fruit, and fasted three days a week, allowing herself on them only bread and water, and on other days, taking only unsavory herbs and pulse. When she was grown up, her garden was planted only with bitter herbs, and interspersed with figures of crosses. In her exercises she took St. Catharine of Sienna for her model. Every incentive of pride and sensuality was to her an object of abhorrence; and, for fear of taking any secret satisfaction in vanity, she studied to make those things in which it might insinuate its poison, painful to her. Hearing others frequently commend her beauty, and fearing lest it should be an occasion of temptation to any one, whenever she was to go abroad to any public place, she used, the night before, to rub her face and hands with the bark and powder of Indian pepper, which is a violent corrosive, in order to disfigure her skin with little blotches and swellings. Thus did she arm herself against her external enemies, and against the revolt of her senses. But she was aware that this victory would avail her little, unless she died to herself by crucifying in her heart inordinate self-love, which is the source of pride, and all the other passions. Rose triumphed over this subtle enemy by the most profound humility, and the most perfect obedience and denial of her own will. She never departed wilfully from the order of her parents in the least tittle, and gave proofs of her scrupulous obedience, and invincible patience under all pains, labor, and contradictions, which surprised all that knew her.

Her parents, by the vicissitude of worldly affairs, fell from a state of opulence into great distress, and Rose was taken into the family of the treasurer Gonsalvo, by that gentleman's pious lady; and by working there all day in the garden, and late at night with her needle, she relieved them in their necessities. The employments were agreeable to her penitential spirit and humility, and afforded her an opportunity of never interrupting the interior commerce of her soul with God. She probably would never have entertained any thoughts of another state, if

she had not found herelf importuned by her friends to marry. To rid herself of such troublesome solicitations, and more easily to comply with the obligation she had taken upon herself by a vow of serving God in a state of holy virginity, she enrolled hersel in the third Order of St. Dominic. Her love of solitude made her choose for her dwelling a little lonely cell in a garden. Extraordinary fasts, hair cloths, studded iron chains which she wore about her waist, bitter herbs mingled in the sustenance which she took, and other austerities, were the inventions of her spirit of mortification and penance. She wore upon her head a thin circle of silver (a metal very common in Peru), studded on the inside with little sharp pricks or nails, which wounded her head, in imitation of a crown of thorns. This she did to put her in mind of the adorable passion of Christ, which incomprehensible mystery of divine love and mercy she desired to have always in her thoughts. So ardent was her love of God, that as often as she spoke of it, the accent of her voice, and the fire which sparkled in her countenance, discovered the flame which consumed her holy soul. This appeared most sensibly when she was in presence of the blessed sacrament, and when in receiving it she united her heart to her beloved in that wonderful fountain of his love; her whole life was a continual vehement thirst after that divine banquet, in which she found her greatest comfort and support during the course of her earthly pilgrimage. God favored the fervor of her charity with many extraordinary graces; and Christ once in a vision called her soul his spouse. But, for her humiliation, and the exercise of her virtue, she suffered, during fifteen years, grievous persecutions from her friends and others; and, what were much more severe trials, interior desolation, and dreadful agonies of spiritual anguish in her soul. But God afterwards recompensed her fidelity and constancy in this life with extraordinary caresses. Under long and most painful sicknesses it was her prayer, "Lord, increase my sufferings, and with them increase thy love in my heart." She happily passed to eternal bliss on the 24th of August, 1617, being thirty-one years old. The chapter, senate, and all the most honorable companies of the city, by turns, carried her body to the grave; the archbishop assisted at her funeral. Sev-

eral miracles wrought by her means were juridically proved by one hundred and eighty witnesses before the apostolic commissaries. She was canonized by Clement X., in 1671, and the 30th day of August has been appointed for her festival.

SAINT AGNES.

Virgin Martyr.

St. Jerome says that the tongues and pens of all nations are employed in the praises of this saint, who overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity with that of martyrdom. St. Augustine obseves that her name signifies chaste in Greek, and a lamb in Latin. She has always been looked upon in the church as a special patroness of purity, with the Immaculate Mother of God and St. Thecla. Rome was the theatre of the triumph of St. Agnes; and Prudentius says that her tomb was shown within sight of that city. She suffered not long after the beginning of the persecution of Diocletian, whose bloody edicts appeared in March, in the year of our Lord 303. We learn from St. Ambrose and St. Augustine that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families in Rome to vie with one another in their addresses who should gain her in marriage. Agnes answered them all that she had consecrated her virginity to a heavenly spouse, who could not be beheld by mortal eyes. Her suitors, finding her resolution impregnable to all their arts and importunities, accused her to the governor as a Christian, not doubting but threats and torments would overcome her tender mind, on which allurements could make no impression. The judge at first employed the mildest expression and most inviting promises, to which Agnes paid no regard, repeating always that she could have no other spouse than Jesus Christ. He then made use of threats, but found her soul endowed with a masculine courage, and even desirous of racks and death. At last terrible fires were made, and iron hooks, racks, and other instru-

ments of torture, displayed before her, with threats of immediate execution. The young virgin surveyed them all with an undaunted eye, and with a cheerful countenance beheld the fierce and cruel executioners surrounding her, and ready to dispatch her at the word of command. She was so far from betraying the least symptom of fear, that she even expressed her joy at the sight, and offered herself to the rack. She was then dragged before the idols, and commanded to offer incense, "but could by no means be compelled to move her hand, except to make the sign of the cross," says St. Ambrose.

The governor, seeing his measures ineffectual, said he would send her to a house of prostitution, where what she prized so highly should be exposed to the insults of the debauchees. Agnes answered that Jesus Christ was too jealous of the purity of his spouses to suffer it to be violated in such a manner, for he was their defender and protector. "You may," said she, "stain your sword with my blood, but will never be able to profane my body, consecrated to Christ." The governor was so incensed at this, that he ordered her to be immediately led to the public brothel, with liberty to all persons to abuse her person at pleasure. Many young profligates ran thither, full of the wicked desire of gratifying their lust, but were seized with such awe at the sight of the saint, that they durst not approach her—one only excepted, who, attempting to be rude to her, was that very instant, by a flash, as it were, of lightning from heaven, struck blind, and fell trembling to the ground. His companions, terrified, took him up, and carried him to Agnes, who was at a distance, singing hymns of praise to Christ, her protector. The virgin by prayer restored him to his sight and health.

The chief persecutor of the saint, who at first sought to gratify his lust and avarice, now labored to satiate his revenge, by incensing the judge against her, his passionate fondness being changed into anger and rage. The governor wanted not others to spur him on, for he was highly exasperated to see himself baffled, and set at defiance by one of her tender age and sex. Therefore, resolved upon her death, he condemned her to be beheaded. Agnes, transported with joy on hearing this sen-

tence, and still more at the sight of the executioner, "went to the place of execution more cheerfully," says St. Ambrose, "than others go to their wedding." The executioner had secret instructions to use all means to induce her to a compliance, but Agnes always answered she could never offer so great an injury to her heavenly spouse, and having made a short prayer, bowed down her neck to adore God, and received the stroke of death. The spectators wept to see so beautiful and tender a virgin loaded with fetters, and to behold her fearless under the very sword of the executioner, who with a trembling hand cut off her head at one stroke. Her body was buried at a small distance from Rome, near the Nomentan Road. A church was built on the spot in the time of Constantine the Great, and was repaired by Pope Honorius in the seventh century. It is now in the hands of Canon-Regulars, standing without the walls of Rome, and is honored with her relics in a very rich silver shrine, the gift of Pope Paul V., in whose time they were found in this church, together with those of St. Emerentiana. The other beautiful rich church of St. Agnes, within the city, built by Pope Innocent X. (the right of patronage being vested in the family of Pamphili), stands on the place where her chastity was exposed. The feast of St. Agnes is mentioned in all Martyrologies, both of the East and West, though on different days. It was formerly a holyday for the women in England, as appears from the Council of Worcester, held in the year 1240. St. Ambrose, St. Augustine, and other fathers have written her panegyric. St. Martin of Tours was singularly devout to her. Thomas-à-Kempis honored her as his special patroness, as his works declare in many places. He relates many miracles wrought and graces received through her intercession.

ST. ELIZABETH OF HUNGARY.

Widow.

ELIZABETH, daughter of Alexander II., the valiant and religious King of Hungary, and his queen, Gertrude, daughter of

the Duke of Carinthia, was born in Hungary, in 1207. The princess, at four years of age, was betrothed to Louis IV., landgrave of Thuringia, and sent to his court, and there brought up under the care of a virtuous lady. Five years after, Herman died, and Lewis became landgrave. Elizabeth, from her cradle, was so happily pervaded with the love of God, that no room for creatures could be found in her heart; and though surrounded, and, as it were, besieged by worldly pleasures in their most engaging shapes, she had no relish for them, prayed with an astonishing recollection, and seemed scarce to know any other use of money than to give it to the poor; for her father allowed her, till her marriage was solemnized, a competent yearly revenue for maintaining a court suitable to her rank. This child of heaven, in her very recreations, studied to practice frequent humiliations and self-denials; and stole often to the chapel, and there knelt down and said a short prayer before every altar, bowing her body reverently, or, if nobody was there, prostrating herself upon the ground. She was educated with Agnes, sister to the young landgrave, and upon their first appearing at church they were dressed alike, and wore coronets set with jewels. At their entering the house of God, Sophia, the landgrave's mother, observing our saint take off her coronet, asked why she did so: to which the princess replied that she could not bear to appear with jewels on her head where she saw that of Jesus Christ crowned with thorns. Agnes and her mother, who were strangers to such kind of sentiment, and fond of what Elizabeth trampled upon, conceived an aversion for the young princess, and said, that since she seemed to have so little relish for the court, a convent would be the proper place for her. The courtiers carried their reflections much further, and did all in their power to bring the saint into contempt; saying that neither her fortune nor her person was such as the landgrave had a right to expect, that he had no inclination for her, and that she would either be sent back to Hungary, or married to some nobleman in the country. These taunts and trials were more severe and continual, as the landgrave, Herman, dying when Elizabeth was only nine years old, the government fell

into the hands of his widow, in the name of her son, till he should be of age. These persecutions and injuries were, to the saint, occasions of the greatest spirituul advantages; for by them she daily learned a more perfect contempt of all earthly things, to which the heavenly lover exhorts his spouse, saying: "Hearken, daughter, forget thy people." She learned also the evangelical hatred of herself, and crucifixion of self-love; by which she was enabled to say, with the Apostles, "Behold we have left all things." In this entire disengagement of her heart, she learned to take up her cross and follow Christ, by the exercise of meekness, humility, patience, and charity toward unjust persecutors; and to cleave to God by the closest union of her soul to him, by resignation, love, and prayer, contemning herself, and esteeming the vanity of the world as filth and dung.

The saint was in her fourteenth year when Lewis, the young landgrave, returned home, after a long absence, on account of his education. Address in martial exercises and other great accomplishments introduced the young prince into the world with a mighty reputation: but nothing was so remarkable in him as a sincere love of piety. The eminent virtue of Elizabeth gave him the highest esteem for her person. She was married at the age of fourteen, and with her pious husband's consent, often rose in the night to pray, and consecrated great part of her time to her devotions, insomuch that on Sundays and holidays she never allowed herself much leisure to dress herself. The rest of her time, which was not spent in prayer or reading, she devoted to acts of charity, and to spinning or carding wool, in which she would only work very coarse wool for the use of the poor, or of the Franciscian friars. The mysteries of the life and sufferings of our Saviour were the subject of her most tender and daily meditation. In attending the poor and the sick, she cheerfully washed and cleansed the most filthy sores, and waited on those that were infected with the most loathsome diseases.

Her alms seemed at all times to have no bounds; in which the good landgrave rejoiced exceedingly, and gave her full liberty. Her husband, edified and charmed with her extraordinary

piety, not only approved of all she did, but was himself an imitator of her charity, devotion, and other virtues: insomuch that he is deservedly styled by historians the Pious Landgrave. He had by her three children—Herman, Sophia, who was afterwards married to the duke of Brabant, and Gertrude, who became a nun, and died Abbess of Aldemburg.

On the death of her husband in 1227, Elizabeth was deprived of the regency by his brother Henry, on the pretext that she was wasting the estates by her alms, and with her three children she was driven from her home without being allowed to carry with her the barest necessities of life: and all persons in the town were for bidden to let her any lodgings. The princess bore this unjust treatment with a patience far transcending the power of nature, showing nothing in her gestures which was not as composed as if she had been in the greatest tranquility possible.

The Abbess of Kitzingen, in the Diocese of Wurtzburg, our saint's aunt, sister to her mother, hearing of her misfortunes, invited her to her monastery, and, being extremely moved at the sight of her desolate condition and poverty, advised her to repair to her uncle, the Bishop of Bamberg, a man of great power, charity, and prudence. The bishop received her with many tears, which compassion drew from his eyes, and from those of all the clergy that were with him, and provided for her a commodious house near his palace. His first views were, as she was young and beautiful, to endeavor to look out for a suitable party, that, marrying some powerful prince, she might strengthen her interest, and that of her family, by a new alliance, which might enable her to recover her right; but such projects she entirely put a stop to, declaring it was her fixed resolution to devote herself to the divine service in a state of perpetual chastity.

Through the intercession of some of the principal barons, the regency was again offered her, and her son Herman was declared heir to the throne; but, renouncing all power, and making use of her wealth only for charitable purposes, she preferred to live in seclusion at Marburg under the direction of her confessor, Conrad.

The saint, by spinning coarse wool, earned her own mainte-

nance, and with her maids, dressed her own victuals, which were chiefly herbs, bread and water. Whilst her hands were busy, in her heart she conversed with God. The King of Hungary, her father, earnestly invited her to his court; but she preferred a state of humiliation and suffering. She chose, by preference, to do every kind of service in attending the most loathsome lepers among the poor. Spiritual and corporal works of mercy occupied her even to her last moments, and by her moving exhortations many obstinate sinners were converted to God. It seemed, indeed, impossible for anything to resist the eminent spirit of prayer with which she was endowed. In prayer she found her comfort and her strength in her mortal pilgrimage, and was favored in it with frequent raptures and heavenly communications. Her confessor, Conrad, assures us that when she returned from secret prayer her countenance often seemed to dart forth rays of light from the divine conversation. Being forewarned by God of her approaching passage to eternity, which she mentioned to her confessor four days before she fell ill, as he assures us, she redoubled her fervor; by her last will made Christ her heir in his poor, made a general confession of her whole life on the twelfth day, survived yet four days, received the last sacraments, and, to her last breath, ceased not to pray, or to discourse in the most pathetic manner on the mysteries of the sacred life and sufferings of our Redeemer, and on his coming to judge us. The day of her happy death was the 19th of November, in 1231, in the twenty-fourth year of her age. Her venerated body was deposited in a chapel near the hospital which she had founded. Many sick persons were restored to health at her tomb; an account of which miracles Siffrid, Archbishop of Mentz, sent to Rome, having first caused them to be authenticated by a juridical examination before himself and others. Pope Gregory IX., after a long and mature discussion, performed the ceremony of her canonization on Whit-Sunday, in 1235, four years after her death. Siffrid, upon news hereof, appointed a day for the translation of her relics, which he performed at Marpurg, in 1236. The Emperor Frederic II. would be present, took up the first stone of the saint's grave, and gave

and placed on the shrine, with his own hands, a rich crown of gold. St. Elizabeth's son, Herman, then landgrave, and his two sisters, Sophia and Gertrude, assisted at this august ceremony; also the archbishops of Cologne and Bremen, and an incredible number of other princes, prelates, and people, so that the number is said to have amounted to above two hundred thousand persons. The relics were enshrined in a rich vermilion case, and placed upon the altar in the church of the hospital. Some persons, of the third Order of St. Francis, having raised that institute into a religious Order long after the death of our saint (without prejudice to the secular state of this Order, which is still embraced by many who live in the world), the religious women of this Order chose her for their patroness, and are sometimes called the nuns of St. Elizabeth.

SAINT BRIDGET.

Virgin, Abbess, and Patroness of Ireland.

St. Patrick not only planted the faith in Ireland, but he also confirmed it by his miracles and preachings, and by establishing monasteries and churches throughout the length and breadth of the land; thus laying the foundations of those great religious establishments which, in after ages, sent missionaries and saints to spread the Gospel throughout Europe. St. Bridget shares with St. Patrick the glory and sanctity of being the first to combine the pious young virgins of Ireland into conventual communities. Her success in this holy task was miraculous, for religious establishments of this kind soon extended over the land, and Bridget encouraged them by her visits, her teachings and example. We all know how great the influence of woman is in softening and refining society, and particularly for moulding the minds of youth for good or evil; and it is not too much to say that the holy and virtuous fire infused by Bridget into the hearts of the women of Erin powerfully aided the labors of St. Patrick in christianizing the inhabitants.

She was born at Fochard, in Ulster, soon after Ireland had been blessed with the light of faith. She received the religious

veil in her youth, from the hands of St. Mel, nephew and disciple of St. Patrick. She built herself a cell under a large oak, thence called Kill-dara, or cell of the oak, living, as her name implies, the bright shining light of that country by her virtues. Being joined soon after by several of her own sex, they formed themselves into a religious community, which branched out into several other nunneries throughout Ireland, all which acknowledged her for their mother and foundress, as in effect she was of all in that kingdom. She flourished in the beginning of the sixth century, and is named in the Martyrology of Bede, and in all others since that age.

Like St. Patrick, St. Bridget spent much of her time in traveling through the country, establishing communities of nuns, and converting and instructing the people; like him, also, she was accompanied by several companions, or disciples, one of whom she always left to preside over her newly-established community, and, finally, having fulfilled her mission, like St. Patrick, she established a permanent house, where she spent the remainder of her life as head of the great and numerous order of Bridgetine nuns which she had established. The fame of her miracles, her virtues and piety had spread over the land, and young virgins—even the daughters of kings and princes—were inspired with similar religious zeal, and desired to follow in her footsteps, and to become worthy to establish religious communities.

The shrine of St. Bridget was to Ireland what Loretto has been to Italy, and was enriched from time to time by the offerings of the faithful until it became one of the wealthiest in Ireland. In that early age of the primitive church the conventual life was only just beginning to assume shape and form. St. Bridget was, perhaps, the very first among the saints of Europe who gathered into communities governed by certain rules a congregation of holy virgins. She was anterior to St. Scholastica, the sister of St. Benedict, who was the great founder of Monasticism in the West. These communities were primitive in their manner of living, as also in the severity of their rules and discipline, which were of the most austere nature. They dwelt in

THE SOULS IN PURGATORY.

MIRACLE OF THE CRUCIFIX AND CHALICE AT RATISBON.

ST. IGNATIUS IN RAPTURE AT HOLY MASS.

ST. WENCESLAS OFFERING ALTAR-BREADS TO THE PRIEST.

cells of the rudest and simplest construction, and spent their time in prayer, mortification and acts of charity. They freely clothed the naked and fed the hungry; and the convents and monasteries were not only the asylums of the learned and pious, but also of the poor, the afflicted and the distressed. At a time when the licentiousness of paganism struggled against the purity of Christianity in men's hearts, the pure sacrificing lives of those holy virgins who despised the pleasures and allurements of the world to give themselves up, soul and body, to Jesus Christ, must have had great influence upon the sterner and ruder nature of man. Innumerable are the traditions handed down of St. Bridget's charity and generosity. The poor never left her empty handed, and her convent was, indeed, a house of refuge for them. The miracles said to have been performed by the Saint are innumerable. She was visited by several of the holy bishops and nuns of her time, and a warm friendship existed between herself and most of them. She was also frequently visited by other holy men, and by the kings and princes of the land.

St. Bridget's life was one series of acts of mercy, love and charity. She labored in peace and for the good of mankind and the glory of God. She sacrificed all worldly pleasures for the beatitude of heaven. The only attainment she sought on earth was to do the will of her Father who is in heaven. His grace was her staff through life, and supported her in her trials and afflictions. His love was the pure flame that warmed her heart and that rewarded her for all her labors and sacrifices. The love of her Saviour alone filled her heart; for Him she lived on earth, and with Him she reigns in heaven.

She died Feb. 1, 525, in the seventy-second year of her age. Her body was found with those of SS. Patrick and Columba, in a triple vault in Downpatrick, in 1185, as Giraldus Cambrensis informs us. They were all three translated to the cathedral of the same city; but their monument was destroyed in the reign of King Henry VIII. The head of St. Bride is now kept in the church of the Jesuits at Lisbon. See Bollandus, Feb. t. i p. 99.

ST. MONICA.

The Church is doubly indebted under God, to St. Monica, namely, for the birth, and still more so for the conversion, of the great St. Augustine, who was more beholden to St. Monica for his spiritual life by grace, than for his corporal life by his birth and education. She was born in 332, in a pious family, and early instructed in the fear of God. It was her great delight to serve the poor, supplying their wants with cheerfulness and liberality. She assisted daily at the holy oblation of the altar, and never failed to go to Church twice a day, morning and night, to assist at public prayer, and the dispensation of the divine word, having eternity always in her thought. She studied to imitate the actions of the saints; and full of confidence in their intercession, she often visited the tombs of the martyrs. She well knew that, in matters relating to religion and a Christian life, nothing should be looked upon as trifling and insignificant; and that the least actions become great when done for God. Her exercises of piety did not hinder her attention in watching over the education of her children, in which God gave her great occasion of merit and suffering, particularly in Augustine, that he might more amply crown her care in the end. He was born in November 354.

Having had the happiness to convert her husband, Patricius, who was a pagan, before his death, she devoted her entire being to the conversion of her son, Augustine, who had been drawn into the Manichaen heresy, and who led a worse than wordly life. How she followed him to Italy, and how by her prayers and tears she led him into the paths of virtue, is known to all.

St. Monica, by her earnestness to gain her son to God, is the model of good mothers. She was persuaded that he did not live—nay, that his state was infinitely more miserable than if he had had no existence, so long as he lived not to him who made him, and who was his only happiness, and his last end, as she proved to him with admirable penetration, from the principles of sound philosophy, in a conference with him and friends soon after his conversion; of which, to the honor of her memory, he has preserved us a part in one of his works. The body of St. Monica was translated from Ostia, Italy, to Rome in 1430.

PART IV.

THE HOLY SACRIFICE OF THE MASS

Its Order and Ceremonies Simplified and Explained

BY

THE PARISH PRIEST

TO

A DEVOUT YOUTH

IN

THE FORM OF A DIALOGUE.

WITH

EXPLANATIONS ON SOLEMN MASS, VESPERS, AND THE BENEDICTION OF THE MOST HOLY SACRAMENT.

BY

THE VERY REV. FREDERICK OAKELEY. D.D.,

APPENDIX I

The Holy Sacrifice of The Mass

Its Order and Ceremonies Simplified and Explained

By the Parish Priest to a Devout Youth in the form of Questions and Answers

BY

THE VERY REV. FREDERICK OAKELEY, D.D.,

Late Canon of the Metropolitan Church.

CHAPTER I.

THE USE OF CEREMONIES

Catechumen. You have now, reverend Father, fully instructed me in the doctrine of the Church upon the holy Sacrifice of the Mass; I pray you to give me some explanation of the words and ceremonies prescribed to be used in it.

Priest. Most willingly. Your devotion cannot fail to be strengthened by some acquaintance with the Liturgy of the Church, as well as with the use and meaning of those sacred rites by which this most solemn of all religious actions is accompanied.

C. First, then, allow me to ask, what is the precise use of ceremonies?

P. The Church tells us, in the Decrees of Trent, that they are designed very principally to promote the reverence and edification of the faithful.* Another very important end of them is, to impress the ministers of religion themselves with a sense of the greatness and awfulness of the work in which they are engaged. And an incidental result of the care which the Church bestows upon the externals of religion, and which I cannot but think is a part of her object in providing for them, is the preservation, in all its integrity, of the great doctrines to which these ceremonies are evidently subservient.

C. Explain, if you please, these several uses.

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* Sess. xxii. c. v.

P. First, then, of the effect of ceremonies upon the people. We naturally form a high estimate of actions which we see done with care and attention. This principle is well understood by kings and the great men of the world, who, whenever they appear in public, intrust their marshals and ushers with the care of arranging their processions and receptions according to a prescribed ceremonial. The Church, fearing to incur the malediction of those who perform the work of God negligently (Jer. xlviii. 10),* and animated by that spirit of loyalty which inclines us to execute every "labor of love" with punctilious exactness, abhors nothing more than a perfunctory and slovenly performance of religious actions.

Another end of ceremonies is, to fix upon the mind of the priests and ministers of religion a sense of the greatness of the work in which they are engaged. Our outward gestures have the greatest effect upon the disposition of our minds. For this reason it is, that, in all well-regulated families, children are brought up to observe an outward demeanor of respect and affection to their parents, as the best, or rather the only, security for keeping themselves habitually in those dispositions. What prudent teacher or governor ever thinks of dispensing with such little proprieties and etiquettes as those which obtain in all orderly households and societies, on the score that true love and duty are independent of such minutiæ? We well know that the certain consequence of neglecting outward signs of regard is to cool, in the end, even the most promising affection. It is for these reasons that the Church binds her priests and ministers, even under pain of grievous sin, to an exact performance of all the most important ceremonies of Mass; and under a decided, although less severe obligation, to a care even of less essential details.

Thirdly: considering what vital doctrines are wrapped up in the holy Sacrifice of the Mass, and how intimately many of its ceremonies are connected with these doctrines, it will appear that the Church has other and still higher reasons for the attention she bestows upon the ceremonial of religion. It cannot be doubted that these ceremonies have materially contributed to preserve the doctrine to which they relate in its utmost purity. There is not one of them which does not spring from reverence toward the blessed Eucharist, while many of them directly imply the great verity of Transubstantiation. This will more clearly appear when we come to consider the ceremonies themselves in detail.

C. I remember, sir, that in an earlier part of our conversation, you

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* In the Septuagint "negligently."

spoke of the *use* and *meaning* of the ceremonies in the Holy Mass. Did you employ these words in their strict sense?

P. I did so; intending to express by them that not one even of the very least of all these ceremonies is, as the enemies of the Church assert, and as some of her less instructed members may possibly suppose, idle and insignificant. Many even of the most apparently unimportant details in the ceremonial of the Mass will be found, on examination, to express some high truth, secure some great principle, or allegorize some holy mystery.

C. This is quite new to me. I had thought that many of the practices of the Church, especially at High Mass, had no other object than to affect the imagination or please the senses of the people; and as to the ceremonies of Low Mass, in which no such object can be supposed, since many of them are scarcely observed by the people, or are even carried on out of sight, I own that I have been tempted to regard these as unnecessary and frivolous, and, since they give offence, even objectionable.

P. What you will now learn, dear brother, will read important lessons, which all of us do well to bear constantly in mind; such as, that we cannot always expect to understand the Church, but are always bound to trust her; that were she always plain and intelligible to all men, certainly she would so far be unlike the revelation which she professes to represent; that she, as our mother, has a right to our confidence, but we, as her children, have no corresponding right to be instructed in all which she may please to withhold from us; rather, that in first claiming our obedience, and afterward taking us into her confidence and telling us her secrets, she proves herself the faithful representative of our Lord, who first called His disciples servants, and afterward treated them like friends.*

CHAPTER II.

PREPARATION FOR MASS.

C. Considering the great solemnity of the act which the priest performs in offering the adorable Sacrifice of the Mass, I conclude that he does not enter upon it without some preparation?

P. You are right. The Church is too much alive to the necessity of such preparation to leave it to chance, and has prescribed prayers

*St. John xv. 15. See Office for the Ordination of Priests.

for the purpose, to be used according to the opportunities of the priest. The particular prayers which the Church appoints to be said before Mass are rather matter of direction than of obligation, and the priest is left to his own discretion whether he will use them or any part of them; but he does not satisfy the intentions of the Church unless he dedicate a portion of his time before Mass, greater or less according to circumstances, to prayer, either vocal or mental.

C. What are the particular devotions which the Church appoints to be used by the priest before Mass?

P. Certain of the Psalms, with prayers for pardon and aid. The Psalms prescribed are the following; and they may be used with great profit, not only by the priest, but by those also who hear Mass, provided they have leisure for much previous preparation. They are the 83d, "Quam dilecta"; the 84th, "Benedixisti"; the 85th, "Inclina, Domine, aurem Tuam"; the 115th, "Credidi"; and the 129th, "De profundis."

C. Will you be so kind as to explain the application of these Psalms to the occasion?

P. The 83d is a meditation on the beauty and glory of God's sacred House, and is therefore especially suited to the time when we are about to enter into His immediate presence. The 84th recounts the blessings of redemption, and is accordingly one of the Psalms in the office of Christmas-day. This, too, is very appropriately used in drawing near God's altar to offer up the great Sacrifice of the Eucharist for the remission of sin. The next is a petition for mercy, and falls in with the whole of the first part of the Mass, in which the priest and people conjointly deprecate God's anger, that they may approach with proper dispositions to the great offering. The 115th is a Psalm of confidence in the Divine mercy, and contains the very words which the priest afterward employs in receiving the precious Blood of our Redeemer: "What shall I render to our Lord for all that He has done unto me? I will receive the chalice of salvation, and call upon the Name of the Lord." The 129th is the well-known "De profundis," which is probably added as a Psalm from the Office of the Dead, for whom, as well as for the living, the holy Sacrifice is offered.

C. What other preparation for Mass does the Church require of her priests?

P. She appoints certain prayers to be said while he washes his hands for Mass, and while he puts on the several holy vestments.

C. Why should the priest wash his hands before Mass, especially since he washes them, at least in part, in the course of it?

P. For two reasons: 1. To remind himself of the purity which is needed in those who draw near God's altar; 2. To enable him to handle the sacred vessels and sacred linen with due propriety.

C. Does the Church account even the vessels and linen of the altar as sacred?

P. So much so, that none but those in holy orders may touch the vessels and linen which come in contact with the adorable Body and Blood of our Lord, except by a permission from authority, which is commonly extended to sacristans and others directly engaged in the ceremonies.

C. What are the names of the different holy vestments?

P. First, the amice (*amictus*, a covering), which is an oblong piece of linen with two strings. The priest first puts it over his head, then on his shoulders (whence it is called also *humerale*), and then ties it round the waist. 2. The alb, a long white linen garment reaching almost to the feet. It is white, as its name imports, and, together with the amice, signifies the purity of the priesthood. 3. The girdle, with which the priest girds his loins in memory of our Lord's admonition to readiness. The girdle is also significant of holy chastity. 4. The maniple, through which the priest puts his left arm, and which he fastens just below the elbow. It was anciently of linen, and answered the purposes of a handkerchief; but it is now made of stuff, of the same color with the stole. It is esteemed the badge of present sorrow and the pledge of future joy, according to those words of the 125th Psalm, "Going they went and wept, casting their seeds; but coming they shall come with joyfulness, carrying their sheaves" (in the original, *maniples*). 5. The stole, which is a scarf varying in color with the day. The stole is worn by the deacon across the left shoulder; but it is crossed over the breast of the priest at his ordination, and in that form he always wears it at the Mass. 6. The chasuble, or outer vestment, covering the person before and behind, and bearing both on its front and on its back the sign of the Cross, as a memento of the Passion both to priest and people. The chasuble, as well as the maniple and stole, varies in color according to the character of the day. These vestments, together with the surplice, or *cotta*, are all blessed before use according to a prescribed form.

C. What are the different colors used by the Church, and how are they varied according to different days?

P. There are five colors used by the Church in the celebration of solemn offices. 1. White, as emblematic of purity, is proper to all Feasts of our Lord (except those relating to His Passion), to all days of the Blessed Virgin and of Saints not martyrs, and throughout Easter

time; it is also used (in countries where the Roman rite prevails*) on festivals of the Blessed Sacrament. 2. Red, the color of blood, is proper to all Martyrs' days; it is also used on Whit Sunday and within its Octave, as an emblem of the fiery tongues in the form of which the Holy Ghost descended on the apostles. 3. Green, used on all Sundays on which no festival occurs (excepting those during Octaves, which follow the rule of the Festival, and those in Advent, Lent, and during Easter time), as being the least expressive of all colors, or, perhaps, as being the prevailing color of nature. 4. Purple, a mourning color, used on the Sundays of Advent and Lent, the two great penitential seasons; on the Rogation-days, the Ember-days, and at all special Masses of supplication.† 5. Black, used on Good Friday, and in all Masses of the Dead.

C. Does the Church require any other devotions to be used by the priest besides those which are called his "Preparation"?

P. Yes; the Church appoints prayers to be used by him on putting on each of the sacred vestments, as well as when he washes his hands.

C. What are these prayers?

P. They are as follows:

On washing the Hands.

Grant, O Lord, such virtue to my hands, that they may be cleansed from every stain, and that I may serve Thee without defilement of mind or body.

On putting on the Amice.

Place, O Lord, on my head the helmet of salvation, that so I may resist all the assaults of the devil.

On putting on the Alb.

Make me white, O Lord, and cleanse my heart; that being made white in the blood of the Lamb, I may deserve eternal rewards.

On girding himself with the Girdle.

Gird me, O Lord, with the girdle of purity, and quench in my reins the fire of concupiscence; that the virtue of continence and chastity may abide in me.

On putting on the Maniple.

May I deserve, O Lord, to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labor.

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* In France, red is used for the Blessed Sacrament.

† Purple is used also on the Feast of the Holy Innocents, unless it occurs on a Sunday, in which case red is used, as likewise on the Octave-day.

On taking the Stole.

Restore me, O Lord, the stole of immortality which I lost in the transgression of our first parent; and although unworthy to approach Thy sacred mysteries, may I deserve to inherit eternal joys.

On putting on the Chasuble.

O Lord, who hast said, My yoke is sweet and My burden is light, grant me so to bear Thy yoke that I may obtain Thy grace.

C. What other forms are customary in putting on the sacred vestments?

P. The priest makes the sign of the Cross on himself when he begins vesting, and kisses the amice, maniple, and stole, as he puts them on, or rather a small cross worked on each. On leaving the sacristy he bows to the Crucifix, which is always placed in it.

C. What is the linen used in the service of the altar?

P. The principal are, 1. The corporal, so called because the sacred Body of our Lord rests upon it; 2. The palla or pall, a square covering of linen, which is placed on the chalice; 3. The purificatory, or mundatory, which is used to wipe the chalice and paten. These linens are all blessed, and may not be touched except by clergy in sacred orders. It is the office of the subdeacon to wash them, which he does in three waters, which are afterward thrown into the sacrarium, or drain for carrying off all sacred liquids into the earth. The reason of these precautions is, that any of the above linens may possibly, in spite of all care, have contracted atoms of the adorable Sacrament.

CHAPTER III.

THE BEGINNING OF MASS.

C. What ceremonies does the priest use at the beginning of Mass?

P. Bearing the sacred vessels under a veil, and wearing his *berretta*, he proceeds at a slow pace, with eyes on the ground, from the sacristy to the altar. If, on his way, he pass the high altar, or an altar where Mass is saying, and the Blessed Sacrament present, he makes the proper reverence or act of adoration, as may be. If the consecration be proceeding, he kneels and adores till it is over. Having reached the altar where he is to celebrate, he makes a profound reverence, or, if the Blessed Sacrament be in the tabernacle, goes on one knee. Rising, he immediately ascends the steps, and having deposited the

sacred vessels, unfolded the corporal and opened the Missal, again descends, and begins the Mass.

C. What reflection is suggested by the latter action?

P. We are reminded by it that it is unbecoming to remain in God's holy presence till we have first cleansed our souls by acts of humiliation.

C. How does the Mass begin?

P. In the Name of the Holy and Ever-blessed Trinity, which the priest pronounces while signing himself with the sign of the Cross.

C. Has the Church long used the sign of the Cross as an introduction to solemn actions?

P. From the very first ages of Christianity. At the end of the second century, Tertullian writes: "At every moving from place to place, at every coming in and going out, in dressing, at the baths, at table, on lighting candles, going to rest, sitting down, in whatever action we are engaged, we sign ourselves on the forehead with the cross" (*De Cor. Mil.* § 3).

C. Having crossed himself and invoked the Blessed Trinity, what words does the priest then use?

P. He recites the forty-second Psalm, "Judica me, Deus," prefacing and following it by one of the verses contained in it as an antiphon.

C. What is an antiphon?

P. Properly it means a song in response. The word is used by the Church to denote short verses prefixed and added on to the Psalms, and frequently taken, as in the present case, from the Psalm to which they are joined, as a sort of key to the intention of the Church in using it, or as drawing attention to the part of it on which she desires to lay peculiar stress. Thus, in the instance before us, the prominent idea of the Psalm is brought out in the words of the antiphon, "I will go to the altar of God."

C. What means the response of the minister, "To God who makes glad my youth"?

P. We may regard it as a kind of encouragement to the priest to proceed. Renewal of spiritual strength being the great end of the Holy Eucharist, and its effect on every rightly prepared heart, there is a singular propriety and beauty in reminding the priest of this quality of Almighty God as the renovator of youth at a moment when, like the publican in the parable, he is "standing afar off," holding himself aloof from the altar, as if waiting for encouragement to carry his desire into effect.

C. The servers at Mass generally say their part so rapidly as to leave no time for such reflections.

P. This only makes it the more necessary that those who hear Mass should know something of its words and ceremonies; an acquaintance with which, added to the requisite attention and devotion, will enable the mind to advert in an instant to such thoughts as are suitable to the occasion.

C. Please, sir, to explain the Psalm, "Judica me, Deus."

P. It is a Psalm of preparation for the altar, and was so used under the Old Dispensation. "Judge me, O God, and separate my cause from the unholy people; from the unjust and deceitful man deliver me." Here we may consider the priest as pleading with God, at the foot of His altar, for deliverance from his spiritual enemies. The minister answers in the name of the congregation, both for them and for the priest, "For Thou art God, my strength; why hast Thou rejected me, and why do I go about sorrowfully, while the enemy afflicts me?" As if to say, "God will surely perform what you ask of Him for yourself and for us; since He is our true strength: wherefore then, should He cast us off; and wherefore should we go about sorrowfully, even though the enemy afflict us?" The priest continues, in the accents of hopeful prayer, "Send forth Thy light and Thy truth; they it is which have drawn me away"* from the world, "and conducted* me to Thy holy mountain," even Thy Church, "and into Thy tabernacle"; by separating me off from sinners, and calling me into the service of Thy altar. The minister replies, in the words of the antiphon, "And I will go to the altar of God, even to the God who maketh glad my youth." Confirmed by this suggestion, the priest continues: "I will confess to Thee on the harp, O God, my God; why art thou sorrowful, O my soul; and why dost thou trouble me?" The minister replies, as if summing up the grounds of confidence, "Hope in God; for I will yet confess to Him, who is the salvation of my countenance and my God." Assured of his hope, the priest continues, "Glory be to the Father," etc. "I will go to the altar of God." Then, "Our help is in the name of our Lord." R. "Who made heaven and earth." Then follows the mutual confession and prayer for absolution between the priest and minister in the name of the people.

C. What is the meaning of joining the names of the Blessed Virgin and other Saints with that of Almighty God in the "Confiteor"?

P. We call on the Blessed Virgin, and the whole court of heaven, as witnesses of our sorrow; and then ask them to pray to God for us. We add, in the enumeration of those before whom we desire to abase ourselves, our brethren on earth as well as in heaven, and entreat their

* Deduxerunt et adduxerunt.

prayers likewise; thus enlisting, as it were, all our most powerful patrons and best friends in the cause of our necessity. The people, on their side, include their spiritual father, the priest, in the same list of intercessors.

C. Why do priest and people confess to one another, and intercede for one another?

P. In compliance with the injunction of the Apostle St. James, "Confess your sins one to another, and pray one for another, that you may be saved" (St. James v. 16).

C. What is the force of the absolving prayer "Misereatur vestri," etc.?

P. It is not authoritative, but supplicatory; and is used in the same sense by priest and people.

C. Is it true also of the form "Indulgentiam," etc., which follows, that it is no more than a prayer?

P. Yes; for in it the priest makes himself a part of the people, saying, Peccatorum *nostrorum* (*our* sins).

C. I observe that when the priest uses the same form before giving the Holy Communion, he substitutes *vestrorum* for *nostrorum* (*your* for *our* sins).

P. Then he speaks *as a priest;* but still not in the immediate exercise of his absolving power as in the confessional, but in the way of blessing. Another difference between the uses of this form before Mass and at Communion will be noticed in its place.

C. Does not the priest seem to lower his dignity by making himself as one of the people, confessing with them, and even to them, and asking their prayers?

P. The dignity of the priestly office is amply secured in the eyes both of priest and people by the whole ritual of the Church, and by the tenor of all his dealings with his flock. On the other hand, it is most important that *he* should remember how he is a sinner like others; and that *they* should be moved to self-abasement, as well as loving compassion, by seeing one whom God has "set among the princes of His people" humble himself to the dust, like the most guilty of those for whom he is to intercede. Our great High Priest had no need to offer for Himself as well as for the people; but such is the necessity under which all those lie who minister at His altar in His person. And it is meet that the sacrifice of a sinner should be prefaced by such an act of public humiliation.

C. What follows the Confessions and Absolutions in the beginning of Mass?

P. The priest, as if now encouraged to proceed, continues, in the

words of the 84th Psalm, "O God, Thou being turned, wilt quicken us." "Moved toward us by our contrition, Thou wilt now impart to us Thy Life-giving Spirit." The minister answers in the words of the same Psalm: "And Thy people shall rejoice in Thee." The priest continues: "O Lord, show us Thy mercy." R. "And grant us Thy salvation." "O Lord, hear my prayer." R. "And let my supplication come to Thee." "Our Lord be with you." R. "And with thy spirit." All this the priest says with his head partially inclined to the altar, as though still preserving the character of a penitent. At length he becomes erect; and having said, "Let us pray," ascends the steps of the altar, repeating in silence a short prayer for deliverance from all sin, and grace to enter the Holy of Holies with right dispositions. He next prays, by the merits of the Saints whose relics repose in the altar, and of all the Saints, that God would be pleased to pardon all his sin; and at the same time kisses the altar.

C. Do altars always contain relics?

P. Yes; they are deposited in them at the time of their consecration.

C. Why does the priest often kiss the altar during Mass?

P. As a sign of his affection and close adherence to Christ, whom the altar represents.

CHAPTER IV.

THE INTROIT, KYRIE ELEÏSON, AND GLORIA IN EXCELSIS.

C. I observe that after saying the short prayer, on first coming to the altar, the priest moves to the book at the left-hand corner; and then, making the sign of the Cross, goes on to read some short sentences. What is the proper name for this portion of the Mass?

P. It is called the Introit, or "Entrance" upon Mass; and consists of a short passage, nearly always from Holy Scripture; with a verse of a Psalm, and the Gloria Patri; after which the introductory passage is repeated. The priest begins with the sign of the Cross; because this is the proper commencement of the Mass itself, the previous prayers having been rather introductory. The Scripture passage is of the nature of an antiphon to the Psalm, which, in primitive times, though not in all places, was said entire. When the service of the Mass was afterward shortened, the first verse of the Psalm alone was retained, as a memento, and often epitome of the whole. The Gloria Patri, which gives a joyful character to the Introit, is omitted from Passion Sunday to Holy Saturday, and in all Masses of the Dead.

C. Does the Introit vary from day to day?

P. On Sundays and greater festivals it is always proper. On Saints' days it is generally from the office common to all saints of the class, whether martyrs, confessors, virgins, etc.; with some exceptions in favor of saints distinguished for some peculiar qualities of sanctity, or prominent in some great work of faith or charity. Thus, for instance, St. Francis of Assisi, who was distinguished by his great zeal for the Cross, has for his Introit the words of St. Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ," etc. St. Laurence, on account of his great charity to the poor, has the words, "He hath dispersed, he hath given to the poor," etc. St. Jerome Æmilian, famed for his compassion toward destitute little children, has the words of the Lamentations, "My heart is poured out upon the earth for the destruction of the daughter of My people, when the children and the sucklings fainted away in the streets of the city" (Lam. ii. 11); followed by the Psalm, "Praise the Lord, *O ye children;* praise ye the Name of the Lord." St. Ignatius of Loyola has the singular honor of receiving in his Introit a commemoration of the great Order which he founded under the title of the Society of Jesus. "At the Name of Jesus, let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father"; followed by the Psalm, "*All they that love Thy Name* shall glory in Thee, for Thou wilt bless the just." The Introit, therefore, is one of those special parts of the Mass which give it a character according to the day or season.

C. What follows the Introit?

P. The Kyrie eleïson, or ancient Greek form of "Lord have mercy," which is repeated thrice; then Christe eleïson thrice; and then Kyrie eleïson thrice again.

C. What means this reiterated petition?

P. It is an earnest supplication for mercy, suitable to the commencement of so sacred an action. There is, indeed, something very striking and beautiful in the amount of penitential and supplicatory addresses thrown into the earlier part of the Mass, and alternating with expressions of confidence and joy, such as the "Gloria Patri" in the Introit. It imports a kind of shrinking awe in the prospect of that immense privilege to which the priest is admitted, which seems to overwhelm him in proportion as, in the fullness of his heart, he gives vent to the emotions of holy gratitude.

C. But why is the Greek form retained in the midst of a Latin office?

THEODORET OFFERING MASS IN THE CELL OF THE ANCHORITE MARES, IN THE FIFTH CENTURY.

ST. CATHARINE OF SIENNA.

THE MADONNA OF THE ROSARY.

THE HOLY FAMILY.

P. On account of its great antiquity, and as a constant memorial of the unity of the Church, which admits no distinction of nation or province. Other portions of the Greek Ritual are retained in the Latin Church,—as in the solemn commemoration of the Passion, called the Impropria, on Good Friday. The Western Church in this way manifests her sense of relationship with the Eastern, and her continual yearning after the restoration of peace, unhappily broken by the schism which has torn that portion of our Lord's heritage from her maternal embrace.

C. Is the Kyrie eleïson very ancient?

P. It is mentioned by several of the ancient Fathers. St. Gregory the Great implies that in his time, as at present, it was often repeated, and said alternately, in the Roman Church, between the clergy and people.*

C. Why is Kyrie eleïson said six, and Christe eleïson three, times?

P. The number nine is certainly mystical; and, consisting of thrice three, has relation to the Holy and Ever-blessed Trinity. Thus Kyrie is said thrice to God the Father, Christe thrice to God the Son, and then Kyrie again thrice to God the Holy Ghost.

C. What is the Gloria in excelsis?

P. It is called the Angelical Hymn, as opening with the words sung first by the angels at the announcement of our Lord's nativity. The rest of the hymn has come down to us by tradition from the remotest antiquity.

C. When was it first introduced into the Mass?

P. Very anciently, as appears from the Liturgies of St. Chrysostom and St. Basil. Pope Nicholas I. ordained that it should be used on Maundy Thursday; Pope Symmachus, A.D. 499, that it should be said on all Sundays in the year, and on all Martyrs' days; and Pope Telesphorus, that it should be sung at midnight on the eve of the Nativity. These ordinances prove that it was previously in use; and we may rationally suppose it to have come down from the time of the Apostles. Some believe a portion of it to have been composed by St. Hilary.

C. I observe that the Gloria in excelsis is not always said in the Mass. At what times is it omitted?

P. On all ferial, or week days, observed as such;† on all Sundays in Advent and Lent; in Masses for the Dead, and in Votive Masses (except of the Angels, and of the Blessed Virgin, if said on Saturday), and on special occasions of penitence and humiliation.

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* Ep. l. vii. 64.

† Except in Paschal time.

C. What is a Votive Mass?

P. A Mass said, out of particular devotion, in honor of the Blessed Trinity, the Holy Spirit, the Holy Angels, the Blessed Virgin, etc., apart from the regular order of the Church offices. Such Masses are allowed by the Church, for a sufficient reason, excepting at certain solemn seasons, when, together with Masses of the Dead, they are prohibited.

C. I observe that the priest inclines his head at certain words in the Gloria in excelsis; what are they?

P. At the words, "We adore Thee," "We give thanks to Thee"; at "Receive our prayer," and at the two mentions of the holy Name of Jesus.

C. Does the Church authorize the practice of bowing at any other names than that of our Blessed Lord?

P. Yes; at the name of the Blessed Virgin, of the Saint of the day, and of the reigning Pope; but each with a less profound inclination than the preceding.*

C. This seems a direct refutation of the charge brought against the Church by unbelievers and heretics, of honoring the Blessed Virgin with the honor due to our Lord.

P. To any one who seriously considers the office of the Holy Mass, such a charge must appear not only unfounded but absurd.

C. Is the Blessed Virgin named in the Mass?

P. Yes, several times, in the way of commemoration, as the greatest of all Saints.

C. Are any other Saints named?

P. Yes, as we shall see; especially St. John the Baptist, SS. Peter and Paul, and St. Andrew.

CHAPTER V.

THE DOMINUS VOBISCUM.

C. What follows the Gloria in excelsis?

P. The priest kisses the altar, and turning to the people says: "Dominus vobiscum," "The Lord be with you," or "is with you."

C. What is the origin of this salutation?

P. It is found in Scripture, having been used by the angel who saluted Gideon (Judges vi. 12), by Boaz in addressing his reapers

* These variations are prescribed in the "Cæremoniale Episcoporum."

(Ruth ii. 4), and by Azarias (2 Paralip. xv. 2), and has been used in the Church probably from the time of the Apostles.

C. What means the salutation and its answer?

P. It may be taken either as a benediction or an assurance, to which the people respond, through the minister, by offering the same salutation to the priest.

C. How many times does it occur in the Mass?

P. In all seven times; and, as some say, in the way of safeguard against the seven deadly sins.

C. Why should the priest turn round to the people when he is engaged in so solemn an act of communion with Almighty God?

P. To assure them continually of his good-will toward them, to remind them that they are parties with himself in the great act he is performing, and to keep up their attention; even as our Blessed Lord Himself broke off three several times from His prayer in the garden in order to sustain the fainting hearts of His Apostles: and hence the Church would have us remember that our life on earth is divided between the duties of devotion and charity, for on those "two great commandments hang all the Law and the Prophets." But you will find that when the priest has once entered upon the more solemn parts of the Mass, he no longer salutes the people by turning toward them.

CHAPTER VI.

THE COLLECT, EPISTLE, AND GRADUAL.

C. When the priest has said "Dominus vobiscum," and the minister has responded "Et cum spiritu tuo," I observe that he moves to the epistle side of the altar, and reads one or more prayers; what are these?

P. They are termed the Collects of the Day. Before commencing them, he says "Oremus," which is an invitation to the people to join him in prayer. Its being in the plural shows that the Mass is a common act of worship.

C. Excuse me, reverend sir, for interrupting you; but if the Mass be a common act, how is it so often said without the attendance of any one but the server?

P. I am glad to answer this question. The Church desires that there should be always hearers and, if possible, communicants; but she will not suffer the backwardness of the faithful in coming to Mass

and Communion to hinder the offering of that precious Sacrifice, the fruits of which extend to many who do not personally assist at it. All, then, which the Church makes *essential* is the presence of *one*, who, in default of others, represents the body of the faithful. Moreover every Mass has the Angels to assist at it, besides the sick of the parish, and others who are present at least in spirit. It is the pious custom in Catholic countries to toll the church-bell at the Elevation in the Mass, that those who are hindered from assisting may adore in their hearts. The same practice is also gaining ground in England.

C. What is the origin of the word Collect?

P. Different explanations have been given; but that which is most generally received supposes it to refer to the "gathering together" of the various needs and desires of the people into certain forms of prayer.

C. By whom was the present order of Collects determined?

P. By St. Gregory the Great; although the use of collects was prior to his time.

C. What is the subject of the Collects, and why are there often more than one?

P. The first and principal Collect is always proper to the Sunday or Festival, and if on a week-day, the Collect of the preceding Sunday is used. On greater days one Collect only is said; but on all Festivals, except the chief, other collects are admissible, and these are called Commemorations. On Semi-doubles there are three, on festivals of lower rank there may be five, and even seven Collects. Besides the regular Collects of the season, there are occasional ones which may be used at the discretion of the bishop, some for public and national benefits, such as peace, plenty, and the like; others for personal graces; others for the good estate of the Church, the Pope, etc.

C. I observe that the priest reads the Collects, and some other parts of the Mass, with his hands extended, while at other times he keeps them joined. What is the meaning of this?

P. The priest extends his hands in imitation, perhaps, of our Lord upon the Cross. There may be also an allusion to the words of David: "Elevatio manuum mearum sacrificium vespertinum" (Ps. cxl. 2); and to Ps. cxlii. 6: "I stretched forth my hands to Thee"; "The lifting up of my hands is an evening sacrifice." St. Paul bids St. Timothy (1 Tim. ii. 9) to "pray, lifting up holy hands." When the priest prays in silence (except in the Secret Prayers which follow the rule of the Collects, and during the chief part of the Canon) he joins his hands together, and uses the same action when he recites the Gospel and reads the short sentences called the Offertory and Communion.

C. What is the Epistle?

P. A portion of Holy Scripture, so called because it is generally taken from one of the Apostolical Epistles.

C. Was this anciently read in the Mass?

P. The custom of reading the Scriptures in divine assemblies is as ancient as the Scripture itself (see Ex. xxiv., Deut. xxxi., 2 Esd. viii.). It is commonly thought to have been St. Jerome who arranged the Epistles in the Mass according to the present order. At any rate, that arrangement is very ancient. St. Ambrose speaks of the reverence in which the Epistle was held by the faithful in his time. On the Wednesdays in the Ember-weeks the Epistle is preceded by a portion of the Prophecies. This is considered to mean, that those who receive Sacred Orders should be instructed both in the Old and New Testaments. On the Ember Saturdays, the day of the Ordination itself, five of these Lessons from the Prophets are prescribed; on the Vigil of Pentecost, six; and on Holy Saturday twelve, on account of the public Baptisms solemnized on those days.

C. Why does the minister answer "Deo gratias" to the Epistle?

P. To give thanks to Almighty God in the name of all the people for the "unspeakable gift" of His holy doctrine.

THE GRADUAL, TRACT, AND SEQUENCE.

C. What follows the Epistle?

P. The Gradual; so called from *gradus*, because formerly, and still occasionally, sung (in solemn Masses) from the steps of the altar. It usually follows the character of the Epistle, to which it is, indeed, a kind of response. It is commonly interspersed with one or more verses of the Psalms.

C. Why is Alleluia introduced into the Gradual?

P. As an expression of the joy which the Church feels in the blessed truths commemorated in the Gradual. It is repeated as if in consequence of the apostolic injunction, "Rejoice in the Lord always; again I say, Rejoice."* In Paschal time the Gradual opens with two Alleluias besides those which occur in the course of it.

C. Is the Gradual very ancient?

P. Durandus (lib. iv. cap. xix.) ascribes the present arrangement of the Graduals to St. Gregory, St. Ambrose, and Pope Gelasius.

C. What is the Tract?

P. On all ferial or week-days (kept as such), and from Septuagesima till Easter, the Church omits the Alleluias, and in their place, and during the great penitential season, substitutes a portion of the

* Phil. iv. 4.

Psalms, which, from the leisurely and mournful strain in which it is sung, is called a Tract. The Tracts were arranged in their present order by Pope Celestine or Gelasius. They are, however, as old as the oldest liturgies in existence.

At certain great seasons, a hymn of joy is introduced between the Epistle and Gospel, which is called the Prose, or Sequence. Such are the hymns, "Victimæ Paschali," used during the Octave of Easter; "Veni Sancte Spiritus," during the Octave of Pentecost; and "Lauda Sion," during the Octave of Corpus Christi. The "Dies iræ" is the Sequence proper to Masses of the Dead, and is an exception to the others in being a hymn of mourning.

THE GOSPEL, AND SOME CEREMONIES USED BEFORE AND AFTER IT.

C. Will you kindly proceed, reverend father, with your account of the Holy Mass?

P. Willingly. The Epistle, Gradual, and Tract, or Sequence, ended, the Missal is removed to the other corner of the altar, and the priest goes to the middle, and, in a posture of profound supplication, says two prayers preparatory to reading the Gospel of the day.

C. Be so kind as to translate and explain these prayers.

P. The first is called the "Munda cor meum," and is as follows: "Almighty God, who didst with a burning coal purify the lips of the Prophet Isaiah; cleanse also my heart and my lips, and of Thy merciful kindness vouchsafe to purify me, that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen." The allusion in this beautiful prayer is to Isaiah vi. 6, 7: "And one of the seraphim flew to me, and in his hand was a live coal which he had taken with the tongs off the altar. And he touched my mouth, and said, Behold, this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed."

The second prayer is as follows: "May the Lord be in my heart and on my lips, that I may worthily and competently announce His Gospel."

After saying these prayers in secret, the priest moves to the Gospel side of the altar; and having said "Dominus vobiscum," and received the answer, proceeds to announce the title of the Gospel, at the same time signing the first words of the Gospel, and afterward his own forehead, lips, and breast, with the sign of the Cross.

The Gospel consists of a portion of the writings of one of the holy Evangelists suitable to the day or season. On days commemorative of any event in our Lord's life, or in that of the Blessed Virgin, the Gospel usually contains the narrative of such event; on the Sundays

it relates to some circumstance in our Lord's ministry; on days sacred to the memory of Saints, it is ordinarily taken from the common Office of the Saints.

The Gospel ended, the minister answers, "Laus Tibi, Christe," "Praise be to Thee, O Christ"; and the priest kisses the sacred text, saying at the same time the words, "Per evangelica dicta deleantur nostra delicta," "By the evangelical words may our sins be blotted out."

C. Is not this to attribute to the words an expiatory virtue?

P. Some understand the prayer to mean only, "May the words of the Holy Gospel take such hold of our minds as to work in them the dispositions necessary to the remission of our sins." But I prefer to regard it as implying that the words themselves carry with them something of sacramental power, as being the words of the Holy Ghost.

C. Why does the priest kiss the sacred text?

P. In token of his love and veneration for the blessed gift of the Gospel.

Here follows the explanation of the Gospel, where one is given; and thus ends what was anciently called "the Mass of the Catechumens." We now approach that portion of the Liturgy which has always been regarded as appropriate more peculiarly to the Faithful; and it begins, as is suitable, with the Creed.

THE CREED.

C. What follows the Gospel in the Mass?

P. On all Sundays in the year, on all feasts of our Lord and of the Blessed Virgin, the Apostles, the Doctors of the Church, and on some other occasions, it is followed by the Creed sometimes called the Nicene, from the greater portion having been drawn up at the Council of Nicæa against Arius, but more properly styled the Constantinopolitan, having been further ratified at the First Council of Constantinople, with the addition of its latter portion then framed against the heresy of Macedonius.

C. Is there a special propriety in the Creed following the Gospel?

P. There is; since it embodies, in the language of the Church, the great doctrines of Divine revelation, especially that of the Holy Trinity. Again, it is a suitable introduction to the Sacrifice; as it is a confession of faith in our Divine Redeemer, who is both Priest and Victim.

C. Why does the priest kneel at the words "Et incarnatus est"?

P. In adoration of our Lord's blessed Humanity, and in profound acknowledgment of His unspeakable condescension in taking our flesh upon Him.

PART II.

From the Offertory to the Communion.

CHAPTER I.

THE OFFERTORY AND OBLATION.

P. We are now to enter upon the more solemn part of the great Eucharistic Office; let me bespeak your reverent and devout attention.

After the Creed, or, on days when it is not said, at the close of the Gospel, the priest addresses the people in the words "Dominus vobiscum." After receiving the answer, he turns round to the altar, and, with hands joined, reads the sentence called the Offertory, prefacing it by the invitation, "Oremus," "Let us pray." The Offertory is usually taken from the Psalms, and, like the Introit, bears upon the subject of the day. After reading it, the priest removes the chalice to one side, arranges the corporal,* and taking into his hands the paten, with the bread of the Sacrifice resting upon it, elevates it as high as his breast. Then, first raising his eyes to the crucifix, and afterward fixing them on the bread, he recites secretly the prayer of oblation: "Accept, Holy Father, Almighty, Eternal God, this immaculate Host, which I, Thy unworthy servant, offer Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all now present; moreover, for all the faithful, living and dead, that it may be profitable for my own and for their salvation, unto life eternal. Amen." The priest then lowers the paten with the bread to within a short distance of the altar, makes with it the sign of the Cross, and, depositing the sacred bread before him on the corporal, places the paten partially under the corporal on his right.

C. Why is the term "Immaculate Host" (or Victim) applied to the material of the Sacrifice before consecration?

P. Your question is a very apt one. The term can only be employed by anticipation. Although the subject of the oblation is as yet bread and wine only, yet the priest herein offers the whole substance and future action of the Mass.

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* See page 7.

C. Why does the priest make the sign of the Cross before depositing the holy bread on the altar?

P. To signify that the oblation has its effect from the Cross and Passion of our Redeemer.

C. What is represented by the sacred Host lying on the corporal?

P. The meek submission of our Blessed Lord to the will of His Eternal Father in the Garden of Gethsemani. "He fell upon His face," as we read in St. Matthew xxvi. 39.

C. Proceed, sir, if you please, with your account of the Oblation.

P. The priest, having completed the oblation of the bread, takes the chalice to the Epistle side of the altar, and, after wiping it carefully, pours into it a small quantity of wine from a cruet, which he receives from the hands of the server, who first kisses it (as prescribed in the rubrics of the Missal), in token of reverence to the priest and devotion to the service of the altar. The priest afterward receives the cruet of water, previously making over it the sign of the Cross as an act of blessing, and then, as he pours some drops from it into the chalice, says the following prayer: "O God, who didst wonderfully form the substance of human nature, and yet more wonderfully regenerate it; grant us, by the mystery of this water and wine, to be united with His Divinity, who deigned to become partaker of our Humanity, Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. Amen." While in the act of saying this prayer, the priest wipes the inside of the chalice with the mundatory * down to the surface of the wine, and then places it near the middle of the altar, to which he himself moves; and, having covered the still exposed portion of the paten with the folded mundatory, proceeds to make the oblation of the chalice.

C. Why is the priest required to be so careful in wiping off any drops of wine which may have adhered to the inside of the chalice?

P. For a theological reason. It is not certain among divines whether these drops, separated from the main body of the wine, might not partake in the effects of the consecration. According to the opinion in the affirmative, if care were not previously taken to remove them, portions of the sacred Blood of our Lord might remain in the chalice after the ablution,† and thus be exposed to the danger of irreverence. To obviate this risk, and to ensure the priest against all scruples on the point, the rubric directs that the interior of the chalice shall be cleared of all detached portions of the wine.

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* See page 7.

† This term will be explained in the sequel.

C. Is the addition of a small quantity of water to the wine essential to the Sacrament?

P. No; the Sacrament is *valid* if wine alone be used; but the addition of water is binding upon the priest, under pain of mortal sin.

C. Why is water added?

P. It is added by order of the Church on the strength of a most ancient, and, as is generally supposed, apostolical tradition. The practice is mentioned by some of the earliest Fathers of the Church, especially by St. Justin and St. Cyril of Alexandria. It is noticed by the 3d Council of Carthage. Bingham, the ecclesiastical antiquary, not himself a Catholic, acknowledges and testifies to its great antiquity, as do also other writers of the Protestant religion.

C. What is the reason of the practice?

P. It refers to the issue of "blood and water" from the side of our Divine Redeemer after His death. It is likewise symbolical of the Incarnation: the wine, as the more precious element, representing His Divinity; the water, as the inferior, His sacred Humanity. This will be evident from the prayer used during its infusion, of which a translation has been given above.

There may also be a reference to the two principal Sacraments of Baptism and the Holy Eucharist, whereof the first is necessary as a preliminary to the second.

C. Why does the priest bless the water, and not the wine?

P. Because the wine is about to receive consecration, but not the water, which is lost in the substance of the wine, and requires a previous sanctification by the blessing of the priest on account of being set apart to so sacred a purpose.

C. Why does the priest put so little water into the chalice?

P. In order that the substance of the wine may not be impaired by the addition of the water, but rather the water immediately taken up into the substance of the wine.

C. What follows next in the ceremonies?

P. The priest, having now moved to the middle of the altar, takes the chalice by the knot with one hand, and with the other supporting the foot, holds it about the height of his eyes, and, looking up to the Crucifix, pronounces the prayer of oblation, which is as follows: "We offer Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency that in the sight of Thy Divine Majesty it may ascend with the odor of sweetness for our salvation, and for the salvation of the whole world. Amen."

C. Why does the prayer run thus: "*We* offer"?

P. Because, at solemn Mass, the assisting deacon joins with the priest in the oblation of the Chalice.

C. But why is the same form used at *Low* Mass?

P. The Church has but one Liturgy; and its form presumes that more solemn celebration which is most according to her intentions. Low Mass differs from High Mass in the way of *omissions* alone.

C. Is not the phrase "Chalice of Salvation" found in Holy Scripture?

P. Yes; in the 115th Psalm.

C. When the priest has offered the chalice, what follows?

P. He lowers it, as he did the paten, to within a short distance of the altar, and then makes with it the sign of the Cross over the part of the corporal on which he places it. Then, covering it with the pall,* he leaves it on the altar, and says, with head inclined, and hands joined and resting on the edge of the altar, the following humble prayer, founded on Dan. iii. 39: "In the spirit of humility, and in a contrite heart, grant us, O Lord, to be received by Thee; and let this our sacrifice be so made in Thy sight that it may please Thee, O Lord God." The priest next invokes the grace of God the Holy Ghost, to bless the Sacrifice. Raising, and then immediately lowering his hands, he says: "Come, O Sanctifier, Almighty, Eternal God, and bless ✠ this Sacrifice, prepared to Thy Holy Name." At the same time he blesses the Offering, making the sign of the Cross over the paten and the chalice.

THE LAVABO.

C. I observe, that at this period in the Mass, the priest moves to the Epistle side of the altar; for what purpose?

P. He moves to the side, in order to wash the tips of his fingers in a small vessel prepared for the purpose. While the server is pouring water on them, the priest says a portion of the 25th Psalm.

C. What is the meaning of this action?

P. The priest washes the thumb and forefinger of each hand, which, at his ordination, were consecrated for the offering of the Adorable Sacrifice, lest, in the previous part of the ceremonies, any crumb of the sacred bread, or other matter, may have adhered to them. The symbolical use of this action is to remind him incessantly of the purity required in those who come before God at His altar. The ends of the fingers, and not the hands, are washed, to express that the priest should be "clean wholly." (See St. John xiv. 10.)

C. Is this practice of great antiquity?

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* See page 7.

P. It is an apostolical tradition, originating in the custom of the Jews, who frequently washed their hands at the time of their sacrifices. It is noticed by St. Clement, St. Cyril, and others.

C. Will you be pleased, sir, to explain the Psalm "Lavabo," recited by the priest while in the act of washing and drying his fingers?

P. It is the latter portion of the 25th Psalm, and is found in the Liturgy of St. Peter. It is singularly appropriate both to the act of washing and to the purity which that act denotes. "I will wash my hands among the innocent, and will compass Thy altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy House, and the place where Thy glory dwelleth. Destroy not, O God, my soul with the wicked, nor my life with bloodthirsty men; in whose hands are iniquities; their right hand is full of gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the direct way; in the churches I will bless Thee, O Lord."

C. How do you understand those passages: "I have washed my hands among the innocent"; "As for me, I have walked in my innocence," etc. How can a sinner use such language of himself?

P. Certainly the priest does not hereby deny that he is a sinner. For he adds, "redeem me, and have mercy on me." But there is a true, though assuredly not a boastful sense, in which every priest can say, "I have walked in my innocence." His state is a state of innocence; secured by its obligations against many of the worst forms of evil. From the time of his entering on that state, which is usually long before he becomes a priest, he may say, "My foot hath stood in the direct way." And because he speaks, not as an individual, but in the name of his order, he may recount its privilege of sanctity without any breach of personal humility.

C. Thank you, sir. I now see that there is a peculiar beauty in the priest thus reminding himself, in words not his own, but of the Holy Spirit, of the innocence which belongs to his state.

P. You have precisely hit the point; and you will see, on reflection, that so far from such language endangering personal humility, the light which it throws upon the character of the priestly state is, of all things, the most apt to fill the individual priest with a humbling sense of his own unworthiness, and amazement at the goodness of God in calling such a one into His confidence, and suffering him to approach Him in these adorable mysteries.

THE OBLATION CONTINUED.

C. What follows upon the priest's return to the middle of the altar?

P. Having now exercised himself in fresh acts and desires of purity, he proceeds in the oblation with increased confidence. Placing his hands on the altar, as if offering all his powers in the work in which he is engaged, he calls upon the whole Blessed Trinity to receive the oblation. The prayer is as follows: "Receive, O Holy Trinity, this oblation which we make Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, in the honor of Blessed Mary ever Virgin, of Blessed St. John the Baptist, and of the holy Apostles St. Peter and St. Paul, of these and of all the Saints, that it may be profitable to their honor and our salvation; that they whose memory we keep on earth may vouchsafe to pray for us in heaven, through the same Christ our Lord. Amen."

C. Is this a new oblation, or a continuation of the former?

P. It is most probably the latter; the washing of the fingers being an incidental ceremony; after which the priest returns to the act of oblation with additional fervor.

C. Why are the Passion, Resurrection, and Ascension of our Lord here commemorated?

P. In the beginning of the Mass, called the Mass of the Catechumens, His Advent, Nativity, and Teaching are represented; His Advent in the Introit, His Nativity in the Gloria in excelsis, His Teaching in the Gospel. But in the Sacrifice, which is the Mass of the Faithful, the great essential mysteries of our salvation are expressed, and of this we are reminded in the oblation preparatory to it. We now come to

THE "ORATE FRATRES" AND SECRET PRAYERS.

C. What is the "Orate Fratres"?

P. "Orate Fratres" are the first two words of an address which, at this part of the Mass, the priest makes to the faithful present, and they signify, "pray, brethren." The whole prayer is as follows: "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty." Of this prayer the first two words only are said aloud toward the people, the rest in secret toward the altar. Thus the priest, distrusting his own merits, and knowing himself to be compassed with infirmities, invites those present to join their prayers with his own, to the end the Sacrifice he is to offer for himself, and for them, may be well-pleasing in the sight of their common Father.

C. I observe that the priest speaks of the Sacrifice as, in some sense, the act of the people as well as his own.

P. He does so. As we proceed, you will see that the Church regards the faithful present as, in some sort, joint offerers with the priest. There is a singular beauty in the priest reminding the people of their common interest in the Sacrifice, while he is asking for their prayers.

C. Do the people respond to this appeal of the priest?

P. They do so, through the minister; and should themselves either employ the same words, or at least join in their sentiment.

The answer is as follows: "May our Lord receive this sacrifice from thy hands, to the praise and glory of His Name, to our profit, and to that of all His Holy Church." To this prayer the priest answers in a low voice, Amen. He then reads out of the Missal the prayer, or prayers, called Secret, corresponding in number and in subject with the collects said in the earlier part of Mass, and always bearing upon the oblation.

C. Why are these prayers read in secret?

P. The priest having invited the hearers to pray, leaves them in that occupation, while he, with Anna, the mother of Samuel, speaks to God in his heart, and only moves his lips.* We now come to

THE PREFACE.

C. What is the Preface?

P. The priest and people being now duly prepared for the Sacrifice, proceed to the sacred Action, and first join their hearts and voices in a song of praise and thanksgiving.

C. Whence comes the use of a Preface in the Mass?

P. From the time of the Apostles. It is found in St. Clement, almost in the very words now used, and in all the ancient Liturgies.

C. How many different Prefaces are used in the Mass?

P. In all eleven. Their general purport is the same, but they vary, in words, according to the subject of the season.

C. What, then, is their general purport?

P. To give praise to God for His mercies in the redemption of mankind; to call upon the Angels to assist at our great Sacrifice; and put ourselves into communion with them in the songs of love and adoration which they continually present at the Throne of God.

C. Mention, sir, if you please, the several Prefaces.

P. They are as follows: for the Nativity, the Epiphany, Lent, Passion-tide, Easter, Ascension, Whit-Sunday, Trinity; for the Blessed Virgin, the Apostles, and a common Preface for days to which no other is appropriated.

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* See 1 Kings i.

C. Are the several Prefaces used only at the times to which they properly belong?

P. Not altogether so. That for the Nativity is used not only during the Octave of Christmas, but on the Feasts of the Most Holy Name of Jesus, of the Purification, of Corpus Christi, and of the Transfiguration. That "of the Cross," proper to Passion-tide, is used also on the Feasts of the Invention and Exaltation of the Holy Cross, on the Festivals relative to the Passion of our Blessed Lord which fall upon the Fridays in Lent, and on that of the Sacred Heart; that for Trinity Sunday is used on all Sundays in the year which have no Preface of their own, and that for the Apostles on the Feasts of St. Peter's Chair at Rome and at Antioch.

C. What is the meaning of "Per omnia sæcula sæculorum," with which the Preface appears to open?

P. These are the concluding words of the last Secret Prayer, and signify "For ever and ever," or "World without end." The priest, having concluded the Secret all but these last words, lays his hands upon the altar and says them aloud, as if to certify to the faithful present that he has been joining them in prayer, agreeably to his invitation and their response, for the acceptance of the Sacrifice. They respond to them, Amen, as if accepting and reciprocating his assurance. The priest then, without turning round, proceeds, "Our Lord be with you"; as if to console them in return for their assistance, to encourage them in their pious intentions, and to prepare them for the solemn action about to take place. To this salutation the people respond as usual.

C. Hitherto the priest, since he went up to the altar, has always turned toward the people when addressing these words to them. Why does he now say the words toward the altar?

P. The Preface is the introduction to the sacred Canon, or Action, of the Sacrifice, the most solemn part of the whole Mass; and now that the priest has once entered upon it, he turns no more to the people till it is concluded, but remains in the most intimate communion with Almighty God, and with the whole host of heaven.

C. There seems an extraordinary beauty and fitness in this provision. Proceed, sir, if you please, with the other verses and responses introductory to the Preface.

P. The priest next, raising his hands from the altar, and thus suiting the action to the words, addresses the people with the invitation, "Lift up your hearts"; as if saying, "Let us now withdraw entirely from earth, and put ourselves into communion with the Angels in heaven, that we may worthily prepare for the coming of our Lord, both

God and Man." To this invitation the people respond in the person of the minister, "We have them with our Lord"; that is, "Our hearts are already lifted up, and with our Lord." The priest then proceeds, "Let us give thanks unto our Lord God"; 'a tribute which is due to Him whom we acknowledge to be such by lifting up our hearts to Him. Let us therefore thank Him for all His benefits, and especially for the Eucharistic Sacrifice.' To this the clerk answers in the name of the people, "It is meet and just"; "meet" in respect of His manifold benefits, and "just" on our parts who so largely enjoy them.

C. Does not the priest accompany the latter words by a fresh action?

P. He does so. His hands which were raised at the "Sursum corda," he now joins, at the same time inclining his head in lowly reverence at the remembrance of the Divine mercies.

C. How does the priest go on, after the clerk has answered, "It is meet and just"?

P. He then begins the Preface itself, by echoing, as it were, the pious sentiment of the response, and repeating it with increased force, "It is verily meet and just, right and salutary." "Right and salutary," no less than "meet and just." "Meet" for Him who claims our homage, "just" in us who bestow it; "right" on both these and on all other accounts; "salutary," for it conduces to our salvation, "that we should always and everywhere give thanks to Thee." For the holy Psalmist bids us to "bless our Lord in every place of His dominion";* and again he says, "I will bless the Lord at all times, His praise shall be always in my mouth."† In these words of the Preface there appears to be an allusion to the Divine Sacrifice, daily offered up, all throughout the world, to the praise and honor of God.

"Holy Lord, Almighty Father, Eternal God, through Christ our Lord." 'For Him we have for our Advocate with the Father,‡ and by Him we have access through faith into this grace, wherein we stand and glory.'§

"By whom the Angels praise thy Majesty, the Dominations adore,‖ the Powers do hold in awe, the Heavens and the Virtues of Heaven and the blessed Seraphim do celebrate with united joy."

Here four different emotions or actions are ascribed to the Angels, in which we are to imitate them; viz., praise, adoration, awe, and joy. The priest next prays in the name of the faithful as well as of himself, "In union with whom we beseech Thee that Thou wouldest command our voices also to be admitted, with suppliant confession, say-

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* Ps. ciii. 22. † Ib. xxxiii. 1. ‡ 1 John ii. 1.
§ Rom. v. 2. ‖ Ps. xcvi. 7; 2 Esd. ix. 6.

ing." Here the Church prays that our voices may be joined with those of the holy Angels, who are actually then assisting at the great Sacrifice, and preparing to commend it to the acceptance of the Eternal Father.

C. You said, sir, that there are several Prefaces; do they differ in form from that you have cited?

P. I have given you the common or ordinary one, which is actually used on all days for which no special Preface is appointed, and which forms also the standard of all. The variations relate, principally, to the subjects of the different festivals on which they are introduced.

C. What is a double festival?

P. One of higher, though not the highest, dignity. The order of precedence in holy days is as follows: 1. Double of the first class; 2. Double of the second class; 3. Greater double; 4. Double; 5. Semi-double; 6. Simple.

C. How is the Mass of the day affected by these distinctions?

P. On doubles there is but one Collect, except when some Saint, or Octave, is commemorated; on semi-doubles there are three; and on inferior festivals, five, or even seven, may be said, at the option of the priest.

C. I am so much struck with the Preface you have quoted, that I should be glad, if you please, to know some of the variations according to season.

P. Your devotion, I am sure, will be promoted by knowing them; they will show you how the Church brings out her high doctrine in a devotional shape. Thus, at Christmas, she introduces into the Preface, after the words "Almighty Father, Eternal God," the following appropriate address: "Because, by the mystery of the Incarnate Word a new effulgence of Thy brightness hath shone into the eyes of our mind, that while we acknowledge God in visible form, we may by Him be drawn into the love of things invisible: and therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing the hymn of Thy glory, evermore saying."

At Epiphany it is slightly varied, and runs thus: "Because when Thine Only-begotten appeared in substance of our mortality, He restored us by the new light of His own immortality."

In Lent it is as follows: "Who by corporal fasting dost restrain vices, elevate the mind, bestow virtue and reward, through Christ our Lord, by whom," *as before.*

At Passion-tide and on Feasts of our Redemption: "Who hast given to mankind salvation through the wood of the cross, that through the same means whence death arose life should rise again,

and he who once conquered by wood should by wood be conquered, through Christ," *as before.*

At Easter, after the words "right and salutary": "At all times to proclaim, O Lord, Thy glory: but chiefly on this day [or at this time], when Christ our passover was sacrificed: for He is the true Lamb who took away the sins of the world: who by His death destroyed our death, and by His resurrection restored our life: and therefore with angels," etc., *as before.*

At Ascension, after the words "Through Christ our Lord": "Who after His resurrection appeared manifestly to His disciples, and in their sight was raised up to heaven that He might make us to be partakers of His divinity: and therefore with angels," etc.

At Pentecost and during its Octave: "Who, ascending above all heavens, and sitting at Thy right hand, poured down on this day on the sons of adoption the Holy Ghost, whom He had promised: wherefore with joy shed abroad, all the whole world doth rejoice: moreover, also the supernal virtues above, and the angelical powers sing with one accord the hymn of Thy glory, evermore saying."

On Trinity Sunday, and on all Sundays in the year, to which no proper Preface is assigned, after the words "Almighty Father, Eternal God": "Who with Thine only-begotten Son and the Holy Ghost, art one God, one Lord; not in the singleness of one person, but in the Trinity of one substance; for that which, by Thy revelation, we believe of Thy glory, the same hold we of Thy Son, and the same of the Holy Ghost, without any difference or distinction; that in the confession of a true and eternal Deity, there be adored in the persons propriety, and in the essence unity, and in the majesty equality, whom the angels praise, and the archangels, the cherubim also and seraphim, who cease not to cry continually, saying with one accord."

On all Feasts of the Blessed Virgin, after "Almighty Father, Eternal God": "And thee in the . . . .* of Blessed Mary, ever Virgin, to praise, bless, and proclaim: who conceived thine Only-begotten, by the over-shadowing of the Holy Ghost, and without loss of the glory of virginity, poured forth on the world the Eternal Light, Jesus Christ our Lord: by whom," etc., *as before.*

On an Apostle's Day, or on Feasts in any way commemorative of them, after "right and salutary": "Humbly to beseech Thee, O Lord, that Thou wouldest not, O Eternal Pastor, forsake Thy flock, but guard it through Thy blessed Apostles, with continual care: that it may be governed by those same rulers, whom Thou didst appoint to be set

* Here the name of the Mystery is inserted.

over it as pastors to fulfil Thy work, in Thy stead: and therefore with angels," etc., *as before.*

C. These forms are evidently introductory to something else. Will you kindly, reverend sir, tell me to what?

P. All of them conclude with two short hymns; 1. The Sanctus, addressed to the Blessed Trinity: "Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory"; 2. The words addressed by the children to our Divine Redeemer on His entry into Jerusalem. The former is taken from the prophet Isaias, where we read that the Seraphim cried one to another, saying, "Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory."* This hymn has probably formed part of the Mass from Apostolic times. Pope Sixtus I. ordered that it should always be sung before the Sacred Canon. It is found in all the ancient Liturgies.

C. Why does the priest, having sung or said the Preface with his hands extended, always join them at the Sanctus?

P. Perhaps to signify that he unites himself with the angels; at the same time he bows his head, as if with them, in acknowledgment of the Divine Majesty.

C. What is the latter hymn?

P. It consists in the words of the children addressing our Lord on entering Jerusalem the Sunday before His Passion. "Blessed is He that cometh in the Name of the Lord; Hosanna in the highest." This is an expression of thanksgiving, very suitable to the time when our Blessed Lord is about to come to us in the Holy Sacrifice and Sacrament. The priest, on saying these words, signs himself with the sign of the Cross, in memory of the Passion which he is about to commemorate.

C. Why does the server ring a little bell during the Sanctus?

P. To give notice to the faithful present that the Canon of the Mass is about to begin, in order that they may raise up their hearts to God with increased fervor, and put themselves in dispositions to receive Him. It is time now to speak of

THE CANON OF THE MASS.

C. What is meant by the word Canon?

P. It is a Greek word signifying Rule; and here it means the Rule, or Formula, according to which the Sacrifice of the New Law is to be celebrated.

C. Is this prescribed Form of the Sacrifice called by any other name?

P. Yes; some of the Fathers call it the Prayer (by way of emi-

* Is. vi. 3.

nence); and it is called also, in the language of the Church, the "Action"; since hereby the Sacrament of our Lord's most sacred Body and Blood is "wrought" or "made" (*conficitur*). Hence the expression "Infra (for "intra") Actionem"; "within the Action."

C. To whom is the authorship of the Canon ascribed?

P. It is probably the work of no single author, but a kind of "symbolum," or contribution from many holy Popes and Doctors, none of them later than St. Gregory the Great; but extending back to the time of the Apostles; and incorporating the tradition of their words, and those of our Blessed Lord Himself; as the Council of Trent has it.*

C. What evidence does the Canon bear of its own great antiquity?

P. Its containing the names of Apostles and Martyrs alone shows that it is prior in date to the fourth century; till which time the "cultus," or religious veneration, of Confessors was not introduced. (Pope Benedict XIV. *de Sac. Miss.*)

C. You have said, following the Council of Trent, that the sources of the Canon are to be found in Apostolical traditions, and the ordinances of holy Popes. Will you further tell me what portions are traced to the one, and what to the other original?

P. The narrative introductory to the consecration, and the form of consecration of the Chalice, certainly contain Apostolical traditions of the actions and words of our Blessed Saviour, who (as we know from St. John xxi. 25 and Acts xx. 35) said and did many things which are not in the Holy Gospels. As to the additions of holy Popes, it is believed that St. Leo added the words "Sanctum Sacrificium, immaculatam Hostiam," at the end of the prayer following the consecration. And St. Gregory the Great is said to have introduced the words before the consecration, "diesque nostros . . . . grege numerari"; also to have added the names of the holy Virgins and Martyrs SS. Agatha, Lucia, Agnes, Cæcilia, and Anastasia, to the second commemoration of Saints. After St. Gregory the Great, as Cardinal Bona considers,† nothing was added.

C. What are the actions with which the priest begins the Canon?

P. He extends and elevates his hands, at the same time raising his eyes to the crucifix; then lowering his hands and joining them, he lays them on the altar, and at the same time makes a profound inclination of the body. These actions being over, he begins the Canon.

C. Please to explain its different parts in succession, both words and accompanying actions.

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* Sess. xxii. c. 4, De Sacrificio Missæ. † Rer. Liturg. l. ii. c. 11, n. 2.

P. In the posture of humility and supplication I have just described, the priest begins the Canon as follows, making the sign of the Cross three times over the oblata, or materials of the Sacrifice, in the parts which I shall note:

"Therefore we humbly beseech and pray Thee, most clement Father, that through Jesus Christ our Lord Thou wouldest accept and bless (*here, having first kissed the altar, he makes three crosses*) these ✠ gifts, these ✠ presents, these holy ✠ and unspotted sacrifices, which we offer Thee in the first place for Thy Holy Catholic Church: vouchsafe to give it peace, to protect, unite, and govern it; together with Thy servant our chief Pastor N., and our Bishop N., and all orthodox and worshippers of the Catholic and Apostolic faith."

And now follows the explanation of this solemn prayer:

Therefore, as united with the company of Angels, we humbly beseech and pray Thee, most clement Father, calling upon Thee by the title which reminds us of our filial claim upon Thy goodness, that through Jesus Christ our Lord, through whom only our prayers can be made acceptable to Thee, and the rather because of the Sacrifice instituted by Him which we are about to offer in His name and on His behalf, Thou wouldest accept and bless these gifts which Thou hast bestowed upon us in Thy wonderful mercy and condescension, these presents which in Thy Son's name we offer Thee, these holy and unspotted sacrifices, above all gifts and presents, the offerings of many worshippers, the offered on many altars, which we offer Thee in the first place for Thy Holy Catholic Church: vouchsafe to give it peace and to protect it from external enemies, to unite it by inward union among its members, and govern it by Thy counsel and Holy Spirit; together with Thy servant our chief Pastor N., and our Bishop N., and all orthodox and worshippers who agree in the doctrine, and worship according to the form, of the Catholic and Apostolic faith.

C. Why does the priest make the crosses?

P. In commemoration of the Passion of our Divine Redeemer, through which the gifts and offerings He blesses are sanctified.

C. Who are the "orthodox," etc.?

P. All members of the Catholic Church, and especially all whose lives are devoted to religion or who labor as missionaries for the conversion of souls; all benefactors to the Church and the poor; all Christian princes and those in authority who have the means of advancing the faith of Christ.

C. Is not the name of the reigning king or queen specially mentioned here?

P. Yes, in countries where the sovereign is happily a Catholic.

C. Does not the Church pray for those who are out of her communion?

P. She specifies the "orthodox" only; but in this number she certainly includes children who have been truly baptized, although out of her communion, and are not yet of age to perform any heretical or schismatical act, whether external or internal. As to all others, whether infidels, heretics, or schismatics, the Church holds that to them also the holy Sacrifice may be remotely applicable, at least by impetrating in their behalf the grace of conversion to the true faith and communion of our Lord and Saviour. We shall next speak of

THE MEMENTO OF THE LIVING.

C. What is the Memento of the Living?

P. It is a prayer named from its first word, "Memento," "Remember," and introduced in this part of the Mass for all those living persons to whom the priest may desire to apply in an especial manner the fruit of the present sacrifice.

C. What are the words of this prayer?

P. "Remember, O Lord, Thy servants and handmaids, N. N., and all here present, whose faith is known, and their devotion manifest to Thee, for whom we offer, or who offer to Thee, this sacrifice of praise, for themselves and all theirs, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to Thee, the eternal, living, and true God."

C. For whom and for what does the priest here pray?

P. 1. For those whose names he mentions in secret, or to whom he adverts in thought; 2. For all present; 3. For all who, whether present or absent, join in the offering of the Mass; 4. For their relations, friends, and dependents; 5. For their particular intentions, *i. e.*, for those blessings, eternal and temporal (if lawful), which they may intend to gain through the Mass.

C. Who are those whom he specifies?

P. Any to whom he is specially bound, whether by the obligation of an express engagement to remember them in the Mass, or by ties of spiritual or natural relationship, gratitude, friendship, etc.

C. May he, in this memento, name or remember persons out of the Church?

P. Yes, in a secondary and qualified way, and especially that they may be converted to the true faith.

C. How is the Mass here called "a sacrifice of praise"? I thought this form of expression had been heretical.

P. So it is, if the Mass be so designated in any *exclusive* sense. A

sacrifice of praise and thanksgiving it certainly is, only it is much more; it is a commemorative and propitiatory sacrifice also, as the Church abundantly teaches and implies. Just in the same way, it is true that the people offer sacrifice as well as the priest; but it is heresy to say that they offer sacrifice *as* the priest.

C. Then there is a certain degree of truth even in heresies.

P. You are very right; heresy is always partial truth; but in religion, the renouncing of any part, however small, of the whole truth is heretical error.

C. You do not mean, sir, do you, that a person is no better as to his faith who holds the truth of the Church all but a little than he who falls greatly short of it?

P. The nearer he comes to the Catholic faith, the better hope, of course, there is that he will reach it; and the more of it he embraces, the better also will be his moral disposition. Some truths of religion are also in their own nature of a more saving tendency than others. Still he that is not a Catholic is a heretic; and Catholic none can be without accepting the entire faith of the Church, not piecemeal, but as a body of truth upon her authority.

C. This seems a hard doctrine.

P. Not more so, surely, than the corresponding truth in morals, *i. e.*, "Whoever shall keep the whole law, but offend in one point, is become guilty of all" (St. James ii. 10).

C. But to return to the Mass. Excuse me, sir, if what I am going to say appears foolish or unbecoming; but I cannot help wondering at the boldness of the Church in using, as in these instances, the very language which heretics have abused.

P. Your remark, dear child, so far from being improper, is a most just and reasonable one. This noble freedom of expression is just what comes of being in the right, and feeling, as men say, sure of our ground. It is rickety or purblind walkers who have need to pick their steps. The Church, like the Scriptures, in embodying the whole truth, comprehends inclusively those partial truths which, when disjointed and torn from the rest, become symbols of heresy. For as men of low birth do not really dignify their origin by borrowing some armorial ensign from the escutcheon of a noble house, so neither may sects of yesterday entitle themselves to a place in the pedigree of the Church by tearing some article from her creed, or appropriating some fragment of her ceremonial.

THE "COMMUNICANTES."

C. The "Memento," I suppose, is a kind of break in the Canon?

P. It is so; the priest turns his eyes from the Missal to the middle of the altar, and there, with his hands joined and raised toward his face, makes his remembrance and prayer for some moments in secret.

C. You say, in secret; but is not all this part of the Mass said in silence?

P. Yes; the priest does not speak aloud from the "Sanctus" to the "Nobis quoque peccatoribus." But he is bound to articulate every word so as to hear himself without being heard by those present; like Anna, the mother of Samuel, who prayed in her heart and moved her lips, but was not heard at all.* In the Memento, however, both of the living and the dead, he says no word, but prays in mind alone.

C. And this over, how does he proceed?

P. Turning his eyes toward the Missal, and extending his hands (the position used throughout the Canon when the priest reads from the book), he proceeds to the "communicantes," or commemoration of the Saints in glory, which is made in the following words:

"Communicating, and venerating the memory, in the first place, of the glorious and ever-Virgin Mary, Mother of God, even our Lord Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, Cosmas and Damian, John and Paul, and all Thy saints, by whose merits and prayers grant that in all things we may be fortified by the help of Thy protection, through the same Christ our Lord. Amen."†

C. Is this prayer found in the most ancient Liturgies?

P. Yes, in substance, but with some variation in detail. All agree in placing the Blessed Virgin before all other saints, and in assigning her the same high titles of honor with the Roman.

C. What is the meaning of "communicantes," or "communicating," with which this commemoration begins?

P. It means, "putting ourselves into communion with" the Saints commemorated.

C. I observe that in the Missals this part of the Canon is introduced with the words "infra actionem." What is meant by this notice?

P. The priest, having specified for whom he is to offer the Holy Sacrifice, enters upon the more solemn part of it, called the Action or Consecration, which opens with this commemoration of the Saints in glory.

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*1 Kings i. 13.

†See note A, p. 70.

C. Why does the Church omit the name of St. Matthias from the commemoration of the Apostles?

P. Because St. Matthias was not an Apostle at the time of our Lord's Passion. The number, twelve, is made up by the addition of St. Paul, who is always united to St. Peter in the memory of the Church; as she sings (applying to those "glorious princes of the earth" what was said of David and Jonathan), "They loved one another in life, and in death they are not divided." Perhaps, too, the Church has regard in this place to the mystic number, twelve; for first twelve Apostles, and next twelve Martyrs, are specified.

C. Why Martyrs only, and not Confessors?

P. Because, as we observed before, the public veneration of Confessors was of somewhat later origin.

C. How do you justify the expression, "by whose merits," applied to Saints? Is there any other cause of justification besides the merits of Christ?

P. No; there is no other primary and original cause, as the Church implies in this very prayer, by ending it, "through Christ our Lord." But the good works of Christians derive a saving efficacy from their essential and indissoluble union with Christ, and are even said to be (in and through Him) meritorious; far more, then, the holy lives and glorious deaths of the Apostles and other Saints, and chiefly the pre-eminent graces of the Blessed Virgin.

THE PRAYER "HANC IGITUR OBLATIONEM."

C. What prayer does the priest say next in order?

P. Strengthened in the communion of the Saints, and encouraged by the hope of their intercession, he follows up the oblation, saying:

"We beseech Thee therefore, O Lord, that, being pacified, Thou wouldest accept of this oblation of our service, and that of all Thy family, and dispose our days in Thy peace; and command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect, through Christ our Lord. Amen." *

C. What is known about the history of this prayer?

P. The three petitions at the end of it were added by St. Gregory the Great. The rest comes from the older Liturgies.

C. Does not the priest, in saying this prayer, use a peculiar action of the hands?

P. Yes; having previously joined them, he opens them without separating them, and spreads them over the *oblata* (or materials of the Sacrifice), with the palms toward the altar.

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* See note B, p. 70.

C. What is the meaning of this action?

P. Spreading the hands is a sign of submission to the Divine power; holding them over any subject is a token of benediction; and as the thing to be blessed is here of greatest dignity, both the hands are used, and not one only, as in ordinary blessings. Moreover the palms of the hands, which are here brought to bear upon the offerings, are specially anointed at the ordination of a priest, with the prayer that "all which they bless may be blessed." You will observe that in this prayer three distinct favors are asked, besides the acceptance of the sacrifice, viz.: 1. That our days may be ordered in peace; 2. That we may escape eternal condemnation; 3. That we may be numbered among the elect of God, or have our "calling and election" made "sure."

When the priest spreads his hands over the oblation, the server rings his bell, to give notice that the consecration is drawing near.

C. And this prayer ended, how does the Canon proceed?

P. Next follows a prayer in continuation of the former, during which the priest once more signs the oblation with the sign of the cross. It is as follows:

"Which oblation we beseech Thee, O Lord, that Thou wouldest vouchsafe in all to make blessed, ✠ ascribed, ✠ ratified, ✠ rational, and acceptable, that it may become to us the Body ✠ and Blood ✠ of Thy most-beloved Son, our Lord Jesus Christ."

C. How is that prayer explained?

P. Its great object is to ask that the miracle of Transubstantiation may be vouchsafed in the change of the bread and wine into the Body and Blood of Christ. It also asks that the sacrifice may be "blessed," "ascribed" to God, "ratified" in its effect, and that it may be both a reasonable service (Rom. xii. 1), *i. e.*, unlike the sacrifice of beasts, and well-pleasing to God. This prayer is of the greatest antiquity, and is commented on by St. Augustine in almost the above words.

C. Why does the priest here make five crosses?

P. The nearer we come to the act of sacrifice, the more incumbent it is to bring the Passion of our Lord to mind as the great subject to be commemorated and represented. And now that the materials of the sacrifice have been duly prepared and blessed to their sacred use, "all things are ready" for

THE CONSECRATION.

P. The priest has now to perform the most solemn act of the highest office in the world. In the exercise of the power which he has received at ordination, he is to make the most precious Body and Blood of our Lord present on the altar, to the unspeakable benefit and con-

solation of all faithful souls. This power it is which raises the priest, as St. Chrysostom says, above angels; for to compare it with any dignity of this world would be simply preposterous. Nay, if dignity there ever were to which it may suitably be likened, it was that of the Blessed Virgin, chosen by the Holy Trinity to be the means of giving the Eternal Son of God to the world. Collect then, dear brother, all your devout attention, while I instruct you in the ceremonies which the Church has prescribed on this great subject.

The priest having concluded the forementioned prayer, which he says with hands joined, prepares for the consecration, by first separating his hands, and gently rubbing the thumb and forefinger of each within the corporal. The reason of this action is to free them from any grain of dust, or other substance, which they may have gathered up since the "Lavabo"; or, at any rate, to remind himself of the reverence due to the august mysteries he is about to approach. While performing this action, he says (still secretly) the following words of preparation:

"Who, the day before He suffered,* took bread into His holy and adorable hands, and with eyes lifted up to heaven to Thee, God, His Almighty Father (here the priest raises his eyes to the crucifix), did bless (here holding the Host in the left hand, he makes over it with the right the sign of the Cross), break, and give to His disciples, saying, Take and eat ye all of this," etc. (Here he pronounces attentively and devoutly the words of consecration.) These words over, he kneels and adores our Blessed Lord, now present in the Sacrament. Then rising, he elevates the Sacred Host above his head, for the adoration of the faithful, and afterward slowly lowers it, and places it reverently upon the corporal; after which he again kneels and adores. During each of these actions, subsequently to the consecration, the server rings his bell to excite the devotion of the faithful.

The consecration in the species of Bread being over, the priest goes on to that in the species of Wine.

Rising, therefore, from his last act of adoration, he uncovers the chalice (upon which the pall has rested since the offertory), and rubbing the thumb and finger of each hand over it, that any fragment of the Sacred Host which may have adhered to them may fall in, he repeats the words of preparation: "In like manner after supper, He took also this goodly chalice into His holy and adorable hands, also giving thanks to Thee (here he inclines toward the Blessed Sacrament on the altar), He blessed and gave to His disciples, saying, Take and

* See note C, p. 70.

drink ye all of it; for this," etc. (Here he pronounces attentively and devoutly the words of consecration.)

C. Is the form of consecrating under the species of wine the same as that in the Gospels?

P. It is the same in substance, with certain other portions which express an apostolic tradition of our Lord's words.

C. Does the Church use these words of our blessed Lord in a merely narrative sense?

P. No; she uses them not as a servant merely repeating his master's message, but as an ambassador, charged with authority to effect a great work in his sovereign's name.

C. How do you explain, "with eyes lifted up to heaven"? We do not read, in the holy Gospels, that our Lord performed this action before consecrating the Blessed Eucharist at the Last Supper.

P. We do not; but it is related in the oldest Liturgies, upon the authority, probably, of the Apostles themselves.

C. And why does the priest make the sign of the cross at the consecration in both species?

P. The cross is the sign and badge of the power in virtue of which he claims to perform the act of Christ.

C. Why does the priest elevate the Blessed Sacrament?

P. In order that the faithful may adore our Lord present therein.

C. What kind of reverence is that which the Church pays to our Lord in the Holy Sacrament?

P. It is the highest kind, called *Latria*, which signifies worship due to God alone.

THE PRAYER AFTER THE ELEVATION.

C. What follows the Elevation?

P. When the priest has adored the precious Blood of our Lord for the second time, he proceeds to say the following prayer: "Whence both we Thy servants, and also Thy holy people, mindful, O Lord, as well of the blessed passion as also of the resurrection from hell and glorious ascension into heaven of the same Christ Thy Son our Lord, do offer to Thy Most High Majesty, of these Thy gifts and grants, a pure ✠ host, a holy ✠ host, an ✠ immaculate host; the holy bread ✠ of life eternal, and the chalice ✠ of perpetual salvation." In the places noted the priest makes five crosses; three over the Sacred Host and chalice together, and afterward one over the Sacred Host and one over the chalice.

C. How old is this prayer?

P. As old as the Mass itself; it is found, with slight changes, in all the early Liturgies.

C. What is its import?

P. It appears to be taken up from the words, "This do in remembrance of Me," which form the sequel of the consecration of the chalice. Perhaps it may be connected with that Divine precept in some way like the following: "Even so, Lord, Thou biddest us remember Thee; wherefore mindful," etc. Perhaps, also, it contains an allusion to the last prayer of Oblation: "Receive, O Holy Trinity," etc. For in that prayer the Church commemorated the Passion, Resurrection, and Ascension of our Lord; and here, in making the oblation of the real Body and Blood of our Redeemer, she renews the memory of the same mysteries which before she celebrated in offering the materials of the sacrifice. But whereas in the former prayer she added to the chief mysteries of our Redemption the commemoration also of the Blessed Virgin, St. John the Baptist, and the holy Apostles, here she names no subject but the Passion, Resurrection, and Ascension of Christ. We may observe that the priest again associates the people with himself as partakers in the act of oblation.

C. But why does the priest bless the Holy Sacrament *after* consecration? It seems almost like an indignity (excuse me) that the minister should bless his Lord; at any rate, it seems a gratuitous and superfluous act of honor. Surely consecration includes all other benedictions, and in including, supersedes them?

P. And accordingly theologians have interested themselves in the question. You feel naturally that this act seems to reverse the rule, "Without all contradiction that which is less is blessed by the better."* But let us hear Pope Benedict XIV., who sums up the various opinions of divines. He concludes that crossings after the consecration are to be estimated very differently from the same action before it. After the consecration, they are to be taken rather as attestations or commemorations than as benedictions; or as benedictions of that class which express the reverence of the Church and the sanctity of the object so honored, but without being effective of any change in its state or quality.† As to the *five* crossings used in this place, they are considered to have reference to the five sacred wounds of our Lord.

C. But the Sacred Host is here called "Bread." How do you reconcile this with the doctrine of Transubstantiation?

P. It is an instance of that generous freedom of expression peculiar to the Church of which I have already spoken. The Church,

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* Heb. vii. 7. † De Sac. Miss. sec. i, c. 277.

having amply secured the doctrine of the Real Presence of our Lord in the Blessed Eucharist, has no shyness in expressing it under those mystical representations by which, in Holy Scripture, it is so beautifully shadowed forth. The Blessed Eucharist is our true Bread, because it is the aliment of our souls, and because bread is the form under which our Redeemer, who styles Himself the Living Bread,* vouchsafes to impart Himself to us.

THE REMAINING PRAYERS OF OBLATION.

C. What follows upon the last prayer?

P. Its sentiment is carried on in another, which runs as follows: "Upon which vouchsafe to look with a propitious and serene countenance, and to make acceptable to Thyself, even as Thou didst vouchsafe to make acceptable the offerings of Thy child Abel the just, and the sacrifice of Abraham our patriarch, and that which Thy high-priest Melchisedech did offer to Thee, a holy sacrifice, an immaculate host." This prayer and that which follows it are also found in the ancient Liturgies.

C. What is the intention of the prayer you have just cited?

P. In it the Church asks that Almighty God will be pleased to look with a favorable eye upon the present offering, even as He accepted the primitive offering of Abel (Gen. iv.), Abraham (Gen. xii.), and Melchisedech (Gen. xiv.); not, of course, as comparing these sacrifices with the Sacrifice of the New Law in point of dignity, but regarding them as its types, which received favor both on account of the devotion of the offerers and their own high signification.

C. Why are these three sacrifices particularly specified, when all the ancient sacrifices were alike typical of the Offering on the Cross?

P. Besides the connection of type and antitype between all the ancient sacrifices and the great Sacrifice of the New Law, there is something in each of the three sacrifices specified in the Canon of the Mass which bears with an especial propriety upon the great Christian Sacrifice; for as Abel offered the firstlings of his flock,† and thence gained a singular respect to his sacrifice, so Christ, our Passover, is the "First-born among many brethren."‡ And Abel's blood shed by his brother represents Christ slain through the malice of the Jews, and shedding His precious blood for the sins of the world. The sacrifice of Isaac was a type of the great Sacrifice on the Cross; it is probable even that Abraham had a foresight of it, since our Lord says of him, "Abraham rejoiced that he might see My day; he saw it, and

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* St. John vi. 48. † Gen. iv. 4. ‡ Rom. vii. 29.

was glad."* And lastly, the sacrifice of Melchisedech was a direct type of the Eucharistic Sacrifice; for, being a priest of the Most High God, he brought forth bread and wine.†

C. The concluding words of the prayer, "a holy Sacrifice, an immaculate Host," appear to relate to the primitive sacrifices. Can this be so?

P. Those words refer to the oblation of the Holy Eucharist mentioned at the beginning of the prayer; not to the sacrifices of the patriarchs, which are introduced in the way of parenthesis.

C. I observe that, after the consecration, the priest holds the thumb and forefinger of each hand joined together. Why is this?

P. Partly out of reverence to the adorable Sacrament, in order that, after having handled the sacred Body of our Lord, he may touch no other object except itself till the fingers have undergone ablution; and partly in order to prevent minute portions of the Blessed Sacrament which may possibly have adhered to the fingers sustaining any irreverence by the fingers coming into contact with other substances.

C. How full of reverence and love to our Lord are all these arrangements!

P. Moreover you should know that, for a similar reason, the priest, when he kneels *after* the consecration, places his hands *within* the corporal, whereas previously he laid them on each side of it; and that whereas before he placed the *palms* of the hands on the altar, now, in order to prevent the consecrated fingers touching it, he presses it with the sides of the hand alone; and, once more, that whereas, up to the consecration, the priest inclined toward the crucifix, he makes his reverence after it to our Lord in the Blessed Sacrament.

C. How does the Canon proceed?

P. With a prayer which the priest says in a posture of profound humility, resting his joined hands on the edge of the altar. It is as follows: "We humbly beseech Thee, Almighty God, that Thou wouldest command these to be carried by the hands of Thy Holy Angel to Thy sublime altar, before the sight of Thy Divine Majesty, that all of us who (here he kisses the altar) by this participation shall receive the most holy Body ✠ and Blood ✠ of Thy Son may be filled with all celestial benediction and grace: through the same Christ our Lord. Amen."

At the mention of the most holy Body and Blood of our Lord, the priest makes one cross over the Sacred Host and another over the

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* St. John viii. 56. † Gen. xiv. 18.

chalice; and at the words "all celestial benediction" he makes the sign of the cross upon himself.

C. Who is understood by the "Holy Angel"?

P. Some interpret it of the Angel deputed by God to watch over the particular Mass—the Guardian of the Sacrifice, or the Guardian of the priest, who especially watches over his solemn ministerial acts. For if Angels assisted at the sacrifices of the old law, as we learn from several places of Holy Scripture,* it is but reasonable to suppose that similar assistants are not wanting at the Sacrifice of the Church. Other divines of still higher authority understand the "Holy Angel" to mean Christ Himself—the "Angel of great counsel," as He is styled by the Church, in allusion to His title of Counsellor (Isa. ix.: see the Introit of the third Mass of Christmas-day).†

C. Why does the priest lay his joined hands on the altar, and kiss it in the course of the prayer?

P. A posture of the humblest devotion and most fervent supplication is natural in a prayer which asks that such immense favors should be granted to the request of sinners. The kiss is a sign of confidence and reconciliation.

THE MEMENTO OF THE DEAD.

C. What follows the prayer last explained?

P. The "Memento of the Dead," corresponding with the "Memento of the Living," which occurs in the earlier part of the Canon. It is as follows:

"Remember, also, O Lord, Thy servants and handmaids, who have gone before us in the sign of faith, and sleep in the sleep of peace, N. N.: to them, O Lord, and to all who rest in Christ, we beseech that Thou wouldest grant a place of refreshment, light, and peace: through the same Christ our Lord. Amen."

At the last words, the priest bows toward the Blessed Sacrament.

C. Was this prayer always used in the Mass?

P. Yes; it is so ancient and was so universal as to leave no doubt of its being an apostolical tradition.

[*C.* How far may those who have died out of Catholic communion be remembered in this prayer?

P. The same rule applies here as in the "Memento of the Living," except that the *conversion* of those remembered cannot here enter into the objects of the petition. But considering the great excuses which

* Gen. xxii.; Judg. vi. xiii.; St. Luke i.

† On this title of our Blessed Lord, see Le Brun, *Cérém. de la Messe*, p. iv. art. 13.

want of opportunity, the defects of education, and other similar disadvantages, furnish in the case of material (*i. e.*, actual but unconscious) heresy and schism, the Church is willing to extend the judgment of charity to many (we know not how many) who have died out of her pale. Still the trembling hope with which we ask God to extend to them the benefits of a propitiation intended for the faithful, is something very different indeed from the comfort with which we can appeal to Him for those who have "gone before us" at least "in the sign of" true Catholic "faith."]*

THE "NOBIS QUOQUE PECCATORIBUS."

P. The priest here breaks silence with a mournful confession, at which, like the publican in the parable, he strikes his breast; then immediately resuming silence, he continues the prayer of which these sorrowful words form the commencement. It is altogether as follows:

"Vouchsafe to give us sinners, Thy servants, hoping in the multitude of Thy mercies, some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and all Thy Saints, into whose company we beseech that Thou, who weighest not merits but pardonest offences, wouldest be pleased to admit us: through Christ our Lord."

C. What is the force of this prayer?

P. Mention having been made in the prayer for the dead of the state of eternal blessedness, the Church proceeds to ask that we sinners may likewise receive a portion in the same inheritance, together with those members of the kingdom of glory who are enumerated, and all other the Saints of God.

C. Who is St. John, named in this catalogue?

P. Most probably St. John the Baptist, who, with St. Stephen, first received the crown of martyrdom after the coming of Christ. But others have supposed that it is the Evangelist; and that, having been formerly named as an Apostle and Martyr, here he is commemorated as eminent, together with St. Stephen, for the grace of virginity. But the former opinion is the more approved. I have already said why St. Matthias was omitted in the earlier list; here the omission is supplied.

C. I would know also something of the other Saints here commemorated.

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* The passage here contained within brackets is omitted in the Italian translation, as being "applicable rather to a Protestant than to a Catholic country." It is consequently not included in the Roman "imprimatur."

P. St. Alexander was Pope early in the second century; St. Marcellinus and St. Peter suffered for the Faith under Diocletian; SS. Perpetua and Felicitas were martyred under the Emperor Severus in the third century. The rest are better known. Cardinal Bona remarks (*Rer. Liturg.* l. ii. c. 14, n. 5), that in this catalogue various orders of sanctity are represented. Thus St. Stephen was a deacon; St. Matthias and St. Barnabas, apostles; St. Ignatius, a bishop; St. Alexander, a pope; St. Marcellinus, a priest; SS. Felicitas and Perpetua were married; and the rest were virgins. We may observe also that, as before, none but martyrs are commemorated.

THE CANON CONTINUED.

C. How does the Canon proceed?

P. Taking up the last words of the preceding prayer, "Through Christ our Lord," it continues: "By whom, O Lord, Thou dost always create, sanctify, ✠ vivify, ✠ and bless, ✠ and grant us all these good things." (At the crosses the priest signs the Sacred Host and chalice together; and then with the former makes five crosses, three over the chalice, and two between it and himself, at the same time saying) "through ✠ Him, and with ✠ Him, and in ✠ Him, to Thee God the Father Almighty, ✠ in the unity of the Holy Ghost, be all honor and glory." (Here the priest holds the Sacred Host over the chalice, and slightly elevates both of them together.)

C. Why are these attributes of God here commemorated?

P. In reference to the Adorable Sacrament. He who "creates all these things," can also "sanctify," "vivify" (that is, renew as to their nature and object), "bless" them to our profit, and "grant" them to our use. Durandus thus paraphrases this prayer: "Thou dost create" these gifts by giving them a being; "sanctify" them by consecration; "vivify" them by changing their substance; "bless" them that they may be profitable; and "grant" them so as to profit us.

C. What is the action which the priest performs in raising the Sacred Host with the chalice?

P. It is called the Little Elevation; and is of greater antiquity than that which follows upon the consecration. Since, however, the latter has been introduced in the Church, this second Elevation has been less solemn; the Sacred Host and chalice are raised but a short distance from the altar, and are not presented to the people for adoration.

C. What does the Little Elevation express; and what thoughts should accompany it?

P. It may be regarded as an act of homage to the majesty of God

in the creation of the world through the instrumentality of the Divine Word; for by this act we make Him a distinct and special oblation of the Divine Holocaust; the Body and Blood of His Son Jesus Christ.

C. Is not the bell sometimes rung at this second Elevation?

P. Yes; this custom prevails in several Catholic countries. I have heard of it as existing in Spain, Portugal, France, and Ireland; but it is not universal in the Church. At Rome, the bell is rung at the Sanctus and Elevation only.*

OUR LORD'S PRAYER.

C. Here the priest again says aloud, "Per omnia sæcula sæculorum," does he not?

P. Yes; in this place he again lifts up his voice, which, except in the penitential words, "Nobis quoque peccatoribus," has not been heard since the beginning of the Canon.

C. Is the sentence "Per omnia sæcula sæculorum" the end of a prayer, as in the former instance?

P. Yes; it is so on each of the three occasions on which it forms the introduction of an address to the people. And in every instance it is a kind of pledge to the people that the priest has been all the while interceding for them. Here it is the termination of the prayer last cited, which ends, you remember, with an ascription of honor and glory to the Blessed Trinity. This doxology concludes, as usual, with the words, which are said aloud: "For ever and ever." R. Amen. Then the priest immediately rejoins: "Let us pray"; after which he prefaces the Lord's Prayer with the following introduction: "Admonished by salutary precepts, and informed by the Divine institution, we presume to say," etc.

C. What is the meaning of this introduction?

P. It imports that, except with the encouragement of our Lord's precept and institution, sinners such as we could not venture upon addressing God in those terms of filial confidence and affection with which the "Our Father" opens.

C. And now of the Lord's Prayer itself. Is it of great antiquity in the Mass?

P. Yes; all the older Liturgies contain it; and it is generally thought to have been introduced by the Apostles, if not under the direct sanction of our Lord Himself.

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* When the Blessed Sacrament is exposed, it is not rung at all; nor between Holy Thursday and Holy Saturday.

C. But do not some attribute its insertion in the Mass to St. Gregory?

P. If so, they mean that St. Gregory confirmed or modified its use.

C. By what ceremonies is it accompanied?

P. The priest having covered the chalice, after holding the Sacred Host over it, adores the precious Blood of our Lord (as is customary before and after exposing it), then laying the palms of his hands on the altar, within the corporal, he proceeds to the "Our Father"; at the words "Let us pray" he joins his hands, and keeps them joined during the short preface. Then extending them, and inclining his head toward our Lord in the Blessed Sacrament, and keeping his eyes intently fixed on Him, he goes on to say, slowly and reverently, our Lord's Prayer.

C. May the priest be considered to say our Lord's Prayer in any particular spirit and intention, such as may also be shared by those present?

P. Beyond all doubt; he may be understood to use it with an especial eye to the goodness of God in the Blessed Eucharist.

C. Could you throw this idea into a paraphrase?

P. I will attempt to do so. "Our Father," whom we so address in the spirit of adoption, as sons begotten to Thee through the Blood of Jesus Christ, our great High-Priest and salutary Victim; "who art in Heaven," yet condescendest to our weakness; "hallowed be Thy Name," and especially for these Divine mysteries. O, may this act of ours be some compensation for all the injuries and blasphemies which Thy Eternal Son sustains in this most precious instance of His condescension to man! "Thy kingdom come," in anticipation and hastening whereof we do thus continually "show our Lord's death" by "eating this" Divine "Bread," and "drinking this" precious "Chalice" (1 Cor. xi. 26). "Thy will be done on earth," by all Thy people, and especially by Thy priests, who strive to serve Thee and to fulfil all Thy mind, even "as it is in Heaven" accomplished by the Angels, whose office they bear as Thy ministers, and whose alacrity they would imitate with the intensity and ardor of a "burning fire" (Ps. ciii. 4). "Give us this day our daily bread," even as Thou art now about to give it us in this most holy banquet, even the bread of Angels, the bread which Thou hast given us from Heaven, "having in It all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20). "And forgive us our trespasses," through the great Sacrifice of Propitiation, which here we commemorate, and represent, and continually offer in its unbloody form; "as we forgive them that trespass against us," desiring, before bringing our own offering to the

altar, to be reconciled with them (St. Matt. v. 23, 24), whose light "trespasses against us," how can we remember amid these precious memorials of Thy pardoning love for sinners? But forasmuch as this precious Sacrifice is a pledge not less of Thy sanctifying than of Thy saving power; therefore we ask that through it Thou wouldest be pleased not only to "lead us not into temptation," but also to "deliver us from" all "evil" both of soul and body. And, therefore, we say, Amen. So be it.

THE SEQUEL OF OUR LORD'S PRAYER.

P. Then straightway, taking up the last words of our Lord's most holy Prayer, and, as it were, paraphrasing its last petition, the priest continues: "Deliver us, O Lord, we beseech Thee, from all evils, present, past, and future, and through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, grant of Thy goodness peace in our days, that, being holpen by the aid of Thy mercy, we may be ever free from sin, and secure against all disturbance, through," etc. During this prayer the priest holds the paten in his right hand, and at the words, "Grant of Thy goodness peace in our days," he crosses himself with it from the forehead to the breast, and across the shoulders; at the words, "that by the aid," he kisses the paten, and then, with all reverence and devotion, places it under the Sacred Host.

C. What is the meaning of these actions?

P. The priest signs himself with the paten, to remind himself that all our hope of that peace and deliverance from evil, for which he is then praying, is in the Passion and Death of Christ; and he kisses it, as though it were the Feet of Christ, or the ground beneath His feet, to intimate his ardent love of peace, both of soul and body, in Him.

THE "PAX DOMINI."

C. What now follows?

P. The priest, having uncovered the chalice while he concludes the forementioned prayer, and adored the precious Blood of our Lord, concludes it with the words, through the same Christ our Lord. during which he breaks the Sacred Host over the chalice into two parts, one of which he places on the paten, and then from the remaining part breaks off also a small portion which he holds over the chalice, in the meantime joining on the part from which he has taken it to

the part previously laid on the paten. With the particle in his hand, he says, as the conclusion of the prayer, "For ever and ever." R. Amen. Then he adds, at the same time making three crosses over the chalice with the particle, "The peace ✠ of our Lord ✠ be always ✠ with you." And then he drops the particle into the chalice, saying, "May this commixtion and consecration of the Body and Blood of our Lord Jesus Christ be to us receiving it unto life eternal."

C. Explain, sir, if you please, these various and apparently most important ceremonies.

P. To begin, then, with the fraction, or breaking, of the Sacred Host. This is found in the ancient Liturgies. The Sacred Host was everywhere divided, but not always into the same number of portions. The Liturgy of St. James appoints a division into two parts only; the Greeks divide into four, following St. Chrysostom; but the Latins have always used the division into three. The practice comes from the institution of Christ and the example of the Apostles. For the three former Evangelists expressly tell us that our Lord brake the bread; St. Luke says, describing the feast at Emmaus (which appears to have been a celebration of the Holy Eucharist), that our Lord took bread, and blessed, and brake it (c. xxiv. 30); and adds, that our Lord was known thereby (v. 35). From the Acts we learn that the disciples assembled to break bread (c. xx. 7); and St. Paul says, "The bread which we break" (1 Cor. x. 16).

C. Can the Body of Christ, then, be broken?

P. No; the division is in the species or form alone; the Body of our Lord remains unimpaired and alike in every portion of the consecrated matter. As the Church sings in the Sequence for the Feast of Corpus Christi the words of the great St. Thomas of Aquin:

"And they who of their Lord partake,
Nor sever Him, nor rend, nor break;
Nought lacks and nought is lost;
The boon now one, now thousands claim,
But one and all receive the same,
Receive, but ne'er exhaust." *

* "A sumente non concisus,
Non confractus, non divisus,
Integer accipitur;
Sumit unus, sumunt mille,
Quantum iste, tantum ille,
Nec sumptus consumitur."

And again:

"Nor be thy faith confounded, though
The Sacrament be broke; for know
The life which in the whole doth glow
In every part remains;
The Substance which those portions hide,
No force can cleave; we but divide
The sign—the while the Signified
Nor change nor loss sustains." *

C. What is probably the reason of this division of the Sacred Host?

P. It suffices for the Church to know that, in making it, she is following the institution of Christ and the practice of the Apostles. Nevertheless, various significations of the action have been found by holy men, of which one of the most appropriate and devout is that which sees in the three several portions of the Sacred Host symbols of the three sections of the Church at the time of the Resurrection,—the Court of Heaven, the "Spirits in prison," to whom Christ preached during the three days in which His Divine Soul and Body were separated, and the Faithful on earth. Of these the departed in Christ were, at the Resurrection, united with the glorious Church, as represented by the larger portion of the Sacred Host; while the smaller portion, the Church militant, is, as it were, plunged into the chalice, that is, made to partake of the sufferings of our Lord.

You should observe, however, that one such symbolical application of these mysteries by no means precludes others. For what is certainly true of the Blessed Eucharist, as it is the heavenly nourishment of our souls, is no less true of it as it supplies food of meditation to a devout spiritual ingenuity. It is the "sweetness of every taste." All the powers of the mind are set in action upon its exhaustless materials. It exercises, without either satisfying or yet wearying, the intellect; it leads the imagination into a new world of wonders, where, with the clue of a devout intention, and under the guidance of the Saints, she may expatiate at will without danger of error, and certainly without limit of discovery.

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* "Fracto demum Sacramento
Ne vacilles, sed memento
Tantum esse sub fragmento
Quantum toto tegitur.
Nulla rei fit scissura
Signi tantum fit fractura,
Qua nec status nec statura
Signati minuitur."

THE "AGNUS DEI" AND PRAYERS BEFORE COMMUNION.

C. Proceed, sir, if you please, with your explanation of the Mass.

P. We have now reached the "Agnus Dei," which is the beginning of the priest's preparation for receiving the Holy Communion. It consists in an address, thrice repeated, to our Blessed Lord as the Lamb of God, slain for the remission of sin, and is said by the priest with eyes fixed on the Sacred Host:

"O Lamb of God, who takest away the sins of the world, have mercy upon us"; and these words he repeats thrice. The third time he says, "O Lamb of God, who takest away the sins of the world, grant us Thy peace." This address appropriately follows the "Pax Domini": for it was just after our Lord had said to His disciples, "Peace be to you," that He gave them power of remitting sins (St. John xx. 21–23). The prayer refers to the words of the Baptist: "Behold the Lamb of God, behold Him who taketh away the sin of the world" (St. John i. 29). The *triple* repetition of the "Agnus Dei" was ordered by Pope Sergius, toward the end of the sixth century. It is considered to be in honor of the Holy Trinity, who "sent forth the Lamb, the Ruler of the earth" (Isaiah xvi. 1), and gives a peculiar intensity to the prayer.

C. Why is "grant us Thy peace" said the third time, in the place of "have mercy upon us"?

P. Anciently each petition was in the same words; but as persecutions multiplied, the third was changed into a prayer for the peace of the Church. This, at least, is the account given.

C. What ceremonies are here used?

P. The priest begins the "Agnus Dei" with hands joined before him; but when he comes to the words, "have mercy upon us," he places the left hand upon the altar, and with the right strikes his breast, in token of humility and contrition.

C. Is the "Agnus Dei" always said in the Mass?

P. Yes; except on Good Friday, when it is omitted, together with all this portion of the Mass, out of respect to the great Sacrifice consummated on that day; and on Holy Saturday, when the Mass, which is in honor of the Resurrection, is also shortened, because the heart of the Church is, as it were, too full of joy to say many words. In Masses of the Dead, as we shall hereafter see, the form of the "Agnus Dei" is changed.

C. What follows the "Agnus Dei"?

P. Three prayers, in immediate preparation for the communion of the priest. In the first of them, the Church prolongs her petition for

peace which she had before summed up in the last "Agnus Dei." She continues:

"O Lord Jesus Christ, who didst say to Thine Apostles, Peace I leave to you, My peace I give to you; regard not my sins, but the faith of Thy Church; and vouchsafe, according to Thy will, to pacify and unite it together, who livest and reignest, God, world without end. Amen."

C. Why does the Church speak so much of *peace* in this part of the Mass?

P. Because by the union of the two species in the chalice at the "Pax Domini" is mystically represented the reunion of the Most Sacred Body and Blood of our Lord in His glorious Resurrection, the first-fruits of which were bestowed in the gift of peace to the disciples: (see St. John xx. 19, 21, 26). Then it was that our Lord ratified the promise, of which we remind Him in this prayer, made on the eve of His death (St. John xiv. 27). In like manner, the Church also, while commemorating in the holy mysteries the glorious Resurrection, takes the opportunity of asking Him to extend to the faithful of all times the benefit of that same precious legacy; and particularly in reference to the Holy Communion of His most Sacred Body and Blood, for which the peace of God is the best preparation, as it is also its most blessed fruit.

This latter prayer the priest says with head inclined, and hands joined, and resting upon the altar. In the same posture he repeats also the following prayers: "O Lord Jesus Christ, Son of the living God, who by the will of the Father, and with the co-operation of the Holy Ghost, by Thy death hast given Life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me to cleave always to Thy Commandments, and never permit me to be separated from Thee, who with the same God the Father, and with the Holy Ghost, livest and reignest, God, world without end. Amen."

The third prayer, which the priest says directly before receiving the sacred Body of our Lord, is as follows: "Let not, O Lord Jesus Christ, the receiving of Thy Body, which I, all unworthy, presume to take, be to me unto judgment and condemnation; but, according to Thy goodness, let it profit me to the safe keeping of soul and body, and to spiritual healing, who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen."

These prayers require no other remark than that which a careful perusal will suggest. You will observe several blessings, which in the former are asked through Holy Communion; viz., 1. Deliverance

from personal sins; 2. From all evils; 3. Adherence to the Divine precepts; 4. Adherence to God Himself. The latter prayer is, on the other hand (as couched in the language of deepest humility), deprecatory of evils as well as supplicatory of benefits, and asks that the priest may not (after the awful threatening of the Apostle; 1 Cor. xi. 29) receive judgment to himself in partaking of these holy mysteries, but contrariwise, the nourishment of soul and body, and the cure of all diseases.

C. What devotion may the faithful use at this time?

P. They should put themselves into communion with the priest, and endeavor, as much as possible, to join in his intentions.

THE COMMUNION OF THE PRIEST.

C. At this part of the Mass I observe that the priest kneels down.

P. Yes; he first adores on his knees our Lord, whom he is about to receive; for, as St. Augustine says, "none doth eat the flesh of Christ till he have first adored"; then rising, he says, still in secret, some words derived from Ps. cxv. 5, 13, excepting that for "chalice of salvation," he here says "Bread of Heaven." The words he uses are these: "I will receive the Bread of Heaven, and will call upon the name of our Lord." The words are again repeated, and in the form in which they stand in the Psalms, at the Communion of the Chalice.

C. Again I observe that the precious Body of our Lord is called "Bread."

P. It is so; there being, as I have already observed, no danger of any doctrinal mistake, when the great verity of Transubstantiation is so fully secured by the whole language and ceremonial of the Mass. Our Saviour having called Himself the "Living Bread which came down from Heaven" (St. John vi. 1), we may confidently speak of Him under that gracious and beneficent image.

And here, dear brother, I cannot but draw your devout attention to the sweetness of this expression of confidence, as following directly upon the last most humble prayer. The priest first prepares himself by humility for adoring his Lord; then rising up, as if with renewed strength, he goes on to adventure on receiving Him almost with a holy freedom and boldness. Then, having reverently taken his Beloved into his hands, he is again seized with awe, and the Church puts the lowly words of the good centurion into his mouth. He says aloud, "Lord, I am not worthy"; and then continues in secret, "that Thou shouldest enter under my roof; but only speak the word, and my

soul shall be healed." And these humble words he repeats thrice, each time striking his breast. At length he receives the Body of our Lord, making with the Sacred Host the sign of the Cross, as he says the words, "The Body," and the rest; and then joining his hands, remains for some seconds in profound meditation on the great Gift of which he has been made partaker. Then he uncovers the Chalice immediately (so it is prescribed in the rubric), saying the words of the 115th Psalm, v. 12: "What shall I render to the Lord for all that He hath rendered to me?" and goes on to adore the precious Blood of our Lord. Rising from his knees, he removes from the corporal upon the paten any particles of the Blessed Sacrament of our Lord's Body which may appear on it; and then with the thumb and forefinger of the right hand, or one of them, transfers them all, together with any which may be upon the paten, into the chalice. This over, he continues, in the words of the 115th Psalm: "I will receive the Chalice of salvation, and will call upon the name of the Lord." Then making with the Chalice the sign of the Cross, he receives the precious Blood with the words, "The Blood," and the rest.

THE COMMUNION OF THE FAITHFUL.

P. At this point the priest administers the Holy Communion to any of the Faithful who, being duly qualified, may desire it.

C. May he, then, refuse Communion to any who desire it?

P. Yes; he not only may, but is bound to withhold the Adorable Sacrament from any excommunicated person, or notorious sinner, or person approaching it without due external reverence.

C. What are the other qualifications of a Communicant, besides being under no ecclesiastical or public disqualification?

P. The Communicant should be in the state of grace; either free, or having been by confession and absolution freed, from mortal sin; he must have fasted strictly from the preceding midnight, and of course approach with the requisite dispositions.

C. Is the state of fasting obligatory upon Communicants, and what are the conditions of it?

P. It is not obligatory only, but indispensable, except in the case of persons in danger of death, who receive the Holy Sacrament in the way of Viaticum (*i. e.*, as a provision for their passage into the unseen world), and in one or two other extreme cases; as, for instance, when priests, in order to avoid some yet graver violation of the Church's rules, are allowed to receive it, after having previously, and, of course, without foresight of such emergency, broken their fast.

C. But do not priests say three Masses, and consequently receive the Blessed Sacrament three times on Christmas-day?

P. Yes; and in countries where there is a scarcity of priests, they are sometimes allowed, even at other times, to *duplicate*, *i. e.*, to say Mass twice on the same day. But in neither of these cases do they partake of any food or liquid, except the Holy Sacrament itself, which, not being ordinary food, is not considered to militate against the fast, and consequently they do not drink the wine, or wine and water, of the Ablutions,* till the *last* of the Masses which they say on the same day.

C. And now, sir, about the nature of this fast before Communion. Does it, like the ecclesiastical fast, allow of taking liquids?

P. No; it is what is called a *physical*, *i. e.*, natural, fast, and precludes the swallowing of any food or liquid whatever; so that water, taken even by accident, would debar the person from going to Communion on the same day.

C. What, even a drop?

P. A drop swallowed by accident along with the natural secretion of the mouth is a case excepted by the rubric from the general law.

C. How minute are these provisions; an enemy might say, how trivial!

P. Yes; but he would be a very shallow reasoner; for consider only the natural tendency of men to encroach upon laws which are not carried out into detail, and you will acknowledge the wisdom of the Church in making no exceptions to her rules but such as are required by necessity and charity.

C. Be pleased, sir, to explain the manner of giving Communion, during Mass, to the Faithful.

P. The priest, having received of the chalice, takes a sufficient number of the Sacred Hosts, of a smaller size than that used for the Sacrifice, either on the paten, or in the ciborium, the vessel in which they remain in the tabernacle on the altar. These particles have either been consecrated in the Mass, or reserved from former consecrations. Placing them on the paten, or if they be in the ciborium, uncovering it, he first adores the sacred Body of our Lord, and then turning sideways toward the people, in order not to turn his back on the Blessed Sacrament, he pronounces over the communicants the two prayers of Absolution, at the same time blessing them with his hands, saying, "May Almighty God have mercy upon you, forgive you your sins, and lead you to life eternal. Amen." And then: "May the Almighty and

* See page 60.

merciful Lord grant you indulgence, absolution, and remission of your sins."

C. Are not these the same prayers which were used at the beginning of Mass?

P. Yes; with these exceptions, that here "your sins" is said for "our sins"; and the form not being simply precatory, but authoritative also, it is accompanied by an act of benediction.

The priest then turns to the altar, and having again adored on his knee, takes into his hand the paten, or vessel containing the Sacred Hosts, and slightly raising one of them, so as to exhibit it to the people, he pronounces aloud the whole of the following words, repeating them three times, "Lord, I am not worthy that Thou shouldest enter under my roof; but only speak the word, and my soul shall be healed." After the third time, he descends the altar-steps to the communicants, to whom he administers the Blessed Sacrament, beginning from those at the epistle side.

C. Can Communion be given out of Mass?

P. Yes, if there be a reason. In that case, the priest habited in a surplice, with a stole of the color appropriate to the day,* communicates the faithful from the pre-consecrated Hosts reserved for that purpose in the tabernacle; and the communion over, he returns to the altar, saying the Antiphon at the Magnificat on the Feast of Corpus Christi, "*O sacrum convivium.*" "O sacred Banquet, in which Christ is received, the memory of His Passion cherished, the mind filled with grace, and a pledge given to us of future glory"; with the versicle and response from the Book of Wisdom: V. "Thou didst give them Bread from heaven." R. "Having in it all that is delicious." And then the Collect of Corpus Christi: "O God, who under this wondrous Sacrament hast left us the memory of Thy Passion; grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may constantly experience the fruit of Thy redemption; Who livest and reignest," etc.† Then the communicants are dismissed with the blessing, "The benediction of God Almighty, Father, ✠ and Son, and Holy Ghost, descend upon you, and abide with you always." This is said in the plural number even when there is but one communicant. But when Communion is given *in* the Mass, this benediction is not said, because the communicants are blessed in the Mass itself.

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* See Rituale Romanum. But white may be used.

† During Easter-time, Alleluia is added to the versicle and response, and the following prayer said instead of "Deus qui nobis": "Pour into us, O Lord, we beseech Thee, the Spirit of Thy love, and as Thou hast satisfied us with paschal sacraments, make us in Thy pity to be of one heart; through," etc.

THE COMMUNION OF THE FAITHFUL CONTINUED.

C. I suppose that the chief part of the Mass is now over?

P. Yes; all divines consider that the Sacrifice is complete in the Communion; and it is the common opinion that the *Consecration* is alone essential to it. Even those, however, who so hold, regard the Communion as necessary to its *integrity*. And, accordingly, the Church makes the greatest point of the Sacrifice not being interrupted before the communion of the priest, which is the consumption of the Holy Victim. Should the celebrating priest die between the consecration and communion, or in any other way be disabled from proceeding to complete the Sacrifice, the rubric prescribes that another priest be called in to carry on the Mass. And so strong is the Church on this point, that she even waives in its favor her all but necessary rule, which requires that the holy Communion should be received fasting; for in this extreme case she allows a priest who is not fasting to proceed with the Mass, where another cannot be found.

C. What is a priest to do who forgets that he has accidentally broken his fast till he has begun and got some way in the Mass?

P. If he should have begun the Canon, *all* agree that he ought *not* to break off; if he has not reached the Offertory, all agree that he *should* do so; if the disqualification be remembered between the Offertory and the Canon, he would not err in adopting either course; still it would be better to desist.

C. And a person going to Communion, who remembers, when he is kneeling to receive it, that he is similarly disqualified?

P. If the person could withdraw without particular observation, it would be best to do so; otherwise it would be better to receive, on account of scandal which might ensue from retiring at the last moment.

C. And what now, if one were to remember, *after* having received, that one had previously broken fast?

P. In all such cases, where there has been no wilful irreverence, or neglect, we should make ourselves perfectly easy. To admit scruples in such cases is far worse than to commit a mere *material* fault, *i. e.*, a fault which is only such in itself, not in the individual.

C. We have got into a digression, and may as well go on with it a little longer. What should be done, if by accident the Blessed Sacrament were to fall in the act of conveying it into the mouth of the communicant?

P. A cloth or card is always held under the chin. If the Blessed Sacrament fall by accident into the ciborium, or on the paten, nothing

needs to be done (as the vessels are sacred), though every care must be taken to prevent any such accident at all. But if it fall on the cloth, or what is worse, on the ground, the spot on which it rests must be noted and carefully washed, and the water which has touched the spot thrown into the *sacrarium* (or drain of sacred liquids). In such a case the communicant should assist the priest to observe the spot. If (which is unlikely, but possible) it were to fall on the dress of the communicant, the best thing to do would be to note the spot, and go after Mass into the sacristy to get it washed. The priest, of course, and not the communicant, must remove the Blessed Sacrament from the dress.

C. May the Blessed Sacrament ever be touched except by a priest?

P. By no means whatever; if done consciously and intentionally, out of irreverence, or even negligence, it would be a mortal sin so to touch it.

C. Accidents at the time of communion must be very distressing.

P. Nothing should be very distressing which is purely unintentional; however, I do not deny that we may well be distressed, within due limits, at any even purely accidental injury to the Majesty of our Lord in the Blessed Sacrament; and on this account communicants should be very careful to assist the priest in the act of giving communion, by opening the mouth and presenting a sufficient surface of the tongue, though without opening the mouth too wide, or drawing the head too much back (which looks unseemly), or holding the tongue too much down, which is dangerous.

But now to proceed with the explanation of Mass. The priest, having received of the chalice, or if there be communicants, having rearranged everything on the altar after communicating the Faithful, first inspects the paten, and receives any atoms of the Blessed Sacrament which may have escaped his notice, then holding out the chalice to the server, he goes on to receive the *first ablution.*

PART III.

From the Communion to the End of Mass.

CHAPTER I.

THE ABLUTIONS.

C. What are the ablutions?

P. They are wine and wine and water poured into the chalice, and afterward received by the priest, in order to insure his receiving any particles of the Sacred Blood remaining in it. The first ablution consists of wine only, which is poured into the chalice in about the same quantity as at the offertory. The priest, while it is being poured in, says the following prayer: "Let us, O Lord, with pure mind receive what we have taken with our mouth, and may it of a temporal gift become an eternal remedy."

C. Why is holy Communion called a "temporal gift"?

P. Because it is received in this our state of pilgrimage.

When the wine is poured in, the priest turns round the chalice, so as to let the wine take up any drops which may have adhered to the inside, and then drinks it. Once more glancing at the paten (this being the last suitable opportuntity of receiving any minute fragments of the Blessed Sacrament) he sets it down, and holding the thumb and forefinger of each hand joined over the chalice, he takes it to the epistle side, where the server pours first wine and then water over his fingers into the chalice. The priest, having wiped his fingers, receives the wine and water.

C. Why does the priest wash his fingers and receive the ablution?

P. To guard against any fragment of the Blessed Sacrament adhering to them, and to secure his eating and drinking the whole fruit of the consecration.

C. Why is water used as well as wine?

P. In order to neutralize the sacred species, which wine alone does not neutralize. There should therefore be at least as much water as wine infused.

C. Does the priest say any prayer at the second ablution?

P. Yes, before he receives it, he says, "May Thy Body, O Lord, which I have taken, and Thy Blood which I have drunk, cleave to my

interior: and grant that no stain of sin may remain in me, whom pure and holy Sacraments have refreshed, who livest and reignest for ever and ever. Amen.

C. I observe that all the latter prayers have been addressed to our Blessed Lord.

P. Yes, from the "Agnus Dei" till the "Postcommunion."

C. Why is this?

P. Because all these prayers relate directly to the act of holy Communion.

C. Why does the priest here stay at the middle of the altar?

P. To wipe and rearrange the chalice and paten, and cover them with the veil. All these things the Church desires to be done with care and neatness, but without needless delay.

CHAPTER II.

THE "COMMUNIO" AND POSTCOMMUNION.

C. What is the "Communio"?

P. A short sentence so called because said, and (at Solemn Mass) also sung, immediately after the communion of the Faithful, the Missal having been previously removed by the server from the gospel to the epistle side.

C. Has this been always in the Mass?

P. It has not. In the time of St. Ambrose the priest said the "Nunc dimittis" in his own name and that of the Faithful. In some other ancient Liturgies a psalm was said in this place; but in process of time it appears to have been curtailed into a single verse or sentence, like the Introit and Offertory.

C. What is the purport of the verse called "Communio"?

P. It bears upon the subject of the Mass, where proper to any Festival. At other times it generally embodies some holy sentiment or edifying lesson.

C. Why is it so short? Is not this a departure from antiquity?

P. I have said that it is probably abbreviated from some longer devotion. But it is our duty to take every provision of our Holy Church as it comes before us, and never to contrast her manner at one time with her manner at another, to the disadvantage of any one of her institutions. The ancient Church was best for the ancients, and the modern Church is best for us. Holy Scripture itself discourages such comparisons as "foolish." It says, "Say not, What thinkest thou is the cause that former times were better than they are now?

for this manner of question is foolish."* As there was in ancient times a beauty in the prolixity of these forms, so there is also now a beauty in their brevity, as they enable persons in the world, who cannot spare a long time for their devotions, to assist at the public offices of the Church and reap their fruit. Moreover it is ever to be borne in mind that the essence of the Mass is not a form of prayer, but a great *action*, to which all the *words* contained in it conspire, and are entirely subordinate; so that whether more or fewer, they fulfil their office with the like effect. And this may reconcile you to a more rapid enunciation of those words than, perhaps, you can at first understand to be consistent with devotion. It is no doubt very possible to be rapid even to irreverence in saying Mass. But it is also possible to be too slow. Many persons of undoubted piety find themselves greatly assisted in devotion by a rapid articulation, as being apt to lose the *spirit* of their action in proportion as they make too much of its *form*. Nothing, indeed, is more to be guarded against in celebrating the Church offices than languor and heaviness. The ministry of the angels, of which ours is the earthly counterpart, is likened to the briskness of a darting fire. All this is especially true of Mass, for the reason I have given; that it is, even beyond other religious services, an *act*.

C. Thank you, sir; this thought will be of great use to me in checking harsh judgments and restless imaginations.—With what sentiments, should the Faithful listen to the "Communio"?

P. They should join with the Church in thanksgiving to our Lord for the great Gift of Himself. But, remember, I am here instructing you in the ceremonies, not undertaking, except in this indirect way, to supply you with devotions.

THE POSTCOMMUNION.

C. What is the Postcommunion?

P. That part of the Mass which immediately follows the Communion, and precedes the termination of the whole.

Having, then, passed from the epistle side to the middle of the altar, the priest kisses it, and says, turning to the people, "Our Lord be with you"; which is answered as usual by the people. Then moving again to the epistle side, he reads the Postcommunion Collects, one or more, according to the number of the Collects for the day. You should know that every Collect, whether of the season, or occasional, has its proper Secret and Postcommunion belonging to it.

* Eccles. vii. 11.

And as the Postcommunions correspond in number, so do they likewise in subject, form, and ceremonies accompanying, with the Collects which have gone before them. I will take two specimens: the Collect for "the Suffrages of the Saints," beginning "A cunctis," which is used at certain times to make up the requisite number of Collects on a semi-double festival; and another occasional one for Bishops and their flocks. Here are these Collects with their proper Secrets and Postcommunions.

Collect.

Defend us, O Lord, we beseech Thee, from all dangers both of mind and body; and by the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, grant us of Thy goodness, salvation and peace, that all adversities and errors being destroyed, Thy Church may serve Thee in secure liberty. Through the same.

Secret.

Hear us, O God of our salvation, and by the virtue of this Sacrament protect us from all enemies both of mind and body; granting us grace for the present, and glory in time to come. Through our Lord.

Postcommunion.

We beseech Thee, O Lord, that the offering of the Divine Sacrament may cleanse and fortify us; and by the intercession of Blessed Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, may make us clean from all perversities and ready for all adversities. Through the same.

C. Does the letter N. stand for some other saint?

P. Yes; it is usual to insert there the patron of the church or country; thus, St. George is named in England, except where there is some special patron of the place, as in a college, etc. Should the patron happen to be St. Michael the Archangel, St. John the Baptist, or St. Joseph, spouse of the Blessed Virgin, the name of such patron is to be prefixed to those of the Apostles St. Peter and St. Paul.

The following is the other Collect, with its two accompaniments.

Collect.

Almighty and eternal God, who doest great wonders alone, send forth on Thy servants, and on the congregations committed to their charge, the Spirit of Thy healthful grace; and that they may truly

please Thee, pour on them the continual dew of Thy blessing. Through our Lord. In the unity of the same.

Secret.

Be propitious, O Lord, to the sacrifices of Thy people; that what we celebrate for them with a devout mind, in honor of Thy Name, they may know to profit them unto healing. Through the same.

Postcommunion.

Accompany, O Lord, with Thy protection those whom Thou dost recreate with a heavenly gift; and as Thou never ceasest to cherish them, so grant them to become worthy of eternal redemption. Through the same.

These specimens will show you the several characters of the Collect, Secret, and Postcommunion. The Collect asks for some blessing, without, in general, any special reference to the Sacrifice; the Secret adverts to the sacrifice about to be offered; the Postcommunion to its fruits in the soul.

In Lent, as often as the Mass is *of the season*, the priest here says, "Let us pray: humble your heads before God"; and then recites a short penitential prayer.

THE END OF MASS.

P. And now the priest, having closed the Missal if there be no final Gospel, or left it open for the server to remove, if there be, goes to the middle of the altar, and once more addresses the people with "Our Lord be with you," to which they respond. Then he says, according to the day, "Ite, missa est," or "Benedicamus Domino"; in the former case turning toward the people, in the latter toward the altar.

C. What mean these short forms, and why do they differ on different days?

P. "Ite, missa est" means, "Depart, the sacrifice is over"; "Benedicamus Domino" means, "Let us bless our Lord." The difference of subject shows why one is said to the people and the other to God. As to the several uses of these forms, "Ite, missa est" is the more jubilant of the two, and is therefore used on all days when "Gloria in excelsis" is said in the Mass; "Benedicamus Domino" is proper to days on which "Gloria in excelsis" is not said, such as ferias (or week-days), to penitential seasons, and to Votive Masses (except of the Angels or of the Blessed Virgin, when said on Saturday). The

rule is, that when the "Te Deum" is said in the Divine Office, then "Gloria in excelsis" and "Ite, missa est" are said in the Mass, and *vice versa*. But Votive Masses, being out of the usual order, furnish exceptions to this rule.

C. What account do you give of the form "Ite, missa est"?

P. The whole form is probably "Ite, missa est Hostia," "Go, the Victim is sent forth, and received up into heaven." It is equivalent to "Go in peace," which is found in ancient times. We may hear in it the words of the Angel: "Ye men of Galilee, why stand you looking up into heaven?" (Acts i. 11.) 'The time of contemplation is over, that of action is come; go to your work, and think of the visions which have been vouchsafed you.'

To this dismissal the people respond by the minister, "Deo gratias," "Thanks be to God," in imitation of the Apostles, who, when they parted, at the Angel's bidding, from the vision of their peace, "adoring went back to Jerusalem with great joy, and were always praising and blessing God" (St. Luke xxiv. 53).

C. Is this, then, the time for the people to depart?

P. The Mass (properly speaking) is now over, and they are *at liberty* to go; but devout persons always remain, if possible, at least till the priest leaves the altar. Were they to go at this point, they would lose his blessing.

C. How much of the Mass *must* be heard in order to fulfil the *obligation* on Sundays and great holydays?

P. *Certainly* not less than from the Offertory to the Communion inclusive. The *safest* opinion says, from the Gospel to the Communion inclusive.

C. What kind of *presence* is necessary at Mass in order to hear it? Must the priest be actually heard or seen?

P. No, this is not indispensable; but the person must be, morally speaking, present, *i. e.*, must form one of the worshipping body. Hence a person may hear Mass outside a church with the door open, if he form one of a continuous train of worshippers, as is often the case in Ireland and other Catholic countries; or, again, in another room with an opening upon the altar. Thus, in old ranges of ecclesiastical buildings, the hospital commonly opened upon the chapel, to let the sick hear Mass from their beds, in fulfilment of the Psalmist's words, "Lætabuntur sancti in *cubilibus* suis."* You may see the same beautiful arrangement at some colleges in England, to enable the students to hear Mass when ill in bed.

* "The saints shall rejoice in their *beds*" (Ps. xlix. 5).

C. Does not the priest say a prayer in this place?

P. Yes; after the minister has replied in the name of the people, "Deo gratias," he inclines to the altar, and says:

"O Holy Trinity, may the obedience of my service be well-pleasing to Thee; and grant that the sacrifice which I, unworthy, have offered in the sight of Thy Majesty may be acceptable to Thee, and a means of propitiation to me and all those for whom I have offered it. Through Christ our Lord. Amen."

Then kissing the altar, and raising and joining his hands, he blesses the people, saying first toward the altar:

"May God Almighty bless you."

Then turning to the people, and making over them the sign of the cross, he continues:

"Father, and Son, ✠ and Holy Ghost."

Then completing the circuit, he turns toward the altar, goes to the gospel side, and there reads from a card the beginning of the Gospel according to St. John i. 1–14. Or if there be a proper (second) Gospel in the Mass (as on Sundays not kept as such, or on festivals in Lent), he reads this from the Missal, which in that case will have been transferred from the epistle to the gospel side by the server.

C. Does the priest use the same ceremonies here as in reading the first Gospel?

P. He crosses the text of the Gospel, or (if he read from the card) the altar, and himself on the forehead, lips, and breast, but he does not kiss the book at the end. The minister responds as before to the announcement of the Gospel, "Glory be to Thee, O Lord"; but ends, "Thanks be to God."

C. Does not the priest kneel at some part of the last Gospel?

P. Yes; he kneels, in honor of the Incarnation, at the words "Et Verbum caro factum est," "And the Word was made flesh."

The priest then, taking the sacred vessels under the veil, as at the beginning of Mass, inclines slightly to the altar and descends the step to the plane below; where, having bowed, if the blessed Sacrament be not in the tabernacle, or gone on one knee if it be, he receives the *berretta* from the server, and returns to the sacristy as he came from it.

MASS OF THE DEAD.

C. Masses of the dead seem to differ in ceremonies from ordinary Masses; will you kindly say in what respects?

P I must first tell you how a Mass of the Dead differs in itself from another Mass, and then I will explain the ceremonies. Unlike

another Mass, then, it is offered primarily and specially for the repose of a soul or souls in purgatory; either for one lately deceased, or on the anniversary or about the anniversary of a death or burial, or at any other time, for one or more to whom the priest is specially bound, as relations, friends, benefactors, superiors; or, lastly, on All Souls' Day, for all the faithful departed, whom it is also customary to commemorate by a Collect in special Masses of the Dead, and, at certain times, in the Mass of the day also. In the Missal you will find four different forms of Mass for the Dead: one for All Souls' Day (which is prescribed also for some other occasions), one for the day of death or burial, one for the anniversary of those days, and one termed "Daily," which may be used at any time. There are also added special prayers for deceased persons, such as Bishops, priests, and the parents of the priest (where Catholics), which may be incorporated into the Mass, so as to limit or modify the intention, which would otherwise be general.

C. I understand you to say that a Mass "pro defunctis" must be offered primarily and specially for the Dead. Must another Mass be offered in the same special manner for the living?

P. The special intention of a Mass "pro defunctis" must be for the dead; but the special intention of another Mass is not necessarily confined to the living.

C. Do the dead, then, gain as much from an ordinary Mass as from a Mass "pro defunctis"?

P. As far as the benefit of the Mass itself goes, or as divines say, looking to its fruit *ex opere operato*, *i. e.*, as an act having an intrinsic efficacy in obtaining the grace of God, for those who are its proper objects, the dead gain as much from one Mass, specially offered for them, as from another. But it is certain that the prayers and other devotions, which are directed to their benefit in a Mass for the Dead, carry with them an additional benefit, as divines say, *ex opere operantis;* that is, not in virtue of the act itself, but through the pious intentions of the celebrant.

C. Now, then, as the dead may gain special benefit from an ordinary Mass, can the living gain *any* benefit from a Mass "for the Dead"?

P. Certainly from the "memento" which is made of them in every Mass, Masses for the Dead included. But I should also tell you that the *most* special benefit of *every* Mass accrues *to the priest celebrating it*, and therefore to one living. And what is called, on the other hand, the *general* fruit goes to the Faithful at large, whether living or dead. It is, then, what divines call the *special* fruit (as distinguished from the *most special* on the one hand, and the *general* on the other), which

avails to the person or persons for whom the priest *intends* to offer the particular Mass; and these it is who, in the case of a Mass "for the Dead," *must* be deceased, and in the case of another, *may* be such. And now of the ceremonies.

The vestments, you know, in a Mass for the dead are black. At the foot of the altar, in the beginning of Mass, the Psalm "Judica" is omitted, probably on account of "Confitebor Tibi in cithara" ("I will confess to Thee on the harp"), which is inappropriate to a mournful occasion. Next, instead of crossing himself as he begins the Introit, the priest makes a cross toward the book, as if he were blessing a person. The "Gloria Patri" is omitted everywhere; and, of course, the hymn, "Gloria in excelsis." The priest does not say before the Gospel, "O Lord, grant me a blessing," nor the prayer following, "May the Lord be in my heart," etc., but goes at once to read the Gospel after the "Munda cor meum" ("Cleanse my heart," etc.). At the end of the Gospel the priest does not kiss the sacred text. The Creed is never said. The water is not blessed by the priest before he pours it into the chalice. At the "Agnus Dei," instead of "Have mercy on us," is said (for the dead), "Grant them rest"; and, the third time, "eternal rest." Consequently, the priest does not strike his breast, because he is praying not for himself, but for others; neither should the Faithful assisting do so. The first of the three prayers before the Communion is omitted, because it bears upon the prayer for peace in the "Agnus Dei," which is omitted also. At the end, neither "Ite, missa est," nor "Benedicamus Domino" is said, but "Requiescant in pace" ("May they rest in peace"), always in the plural number, even when Mass is said for one deceased person only. The priest does not bless the people, but having said the prayer to the Holy Trinity, and kissed the altar, goes at once to read the Gospel of St. John.

C. Why are blessings omitted?

P. Because the Mass is said for the departed, who are beyond the reach of sacerdotal benedictions.

C. But this does not explain why the priest omits to bless the water at the Offertory, or to ask for a blessing on himself before the Gospel?

P. Gavant gives a mystical reason for the former of these omissions. He says that the water is not blessed at the Offertory in Masses of the Dead because it represents the Church *militant*, as the wine represents Christ; whereas the dead in Christ *have* fought the good fight, and though detained from glory, are yet certain of salvation. This, however, is rather a pious construction of the matter than a full account of it. It would seem that all blessings are suspended in Masses of the Dead, either because blessings are joyful things, and these Masses are

mournful; or because, inasmuch as the dead, who are chiefly in mind, are not subjects of benediction, therefore the Church, to keep them continually before her, lets them set the rule of the whole Mass in this particular.

C. Do not priests receive stipends for saying Masses, especially Masses for the dead? Is not this like buying sacred things? Does it not also give the rich an unfair advantage over the poor?

P. Certainly, priests receive stipends for saying Mass, when the benefit of a Mass is wished, and the party wishing it likes, or is able, to make an offering. To your other queries, I answer: 1st. That this remuneration is not purchase-money, but a fee or rather offering; and I suppose no one denies that the "laborer is worthy of his hire," or that what is given to the clergy is given to the Church. 2d. The rich have certainly a great advantage over the poor in being privileged to contribute, in whatever way, to the service of God's Church or the maintenance of His priests—for a privilege it is to the rich themselves, not any favor to the Church. It may be admitted, too, that the rich gain in this way blessings upon themselves and their friends, whether living or dead, from which the poor are necessarily debarred; but the poor, on the other hand, have blessings which the rich have not. It is probable that all which the rich gain in the redemption of their souls and those of their relations and friends from purgatory, is more than made up to the poor by the sufferings in which they are so much their superiors, and which, we may hope, are to the poor full often in the place of a purgatory. I should tell you also that Masses, like Indulgences, do not profit the dead according to any fixed and known law, as they profit the living; but as divines say, "by the way of suffrage" only; or as far as, and in the way, God pleases. Hence, though it be a needful act of piety and charity in richer persons to obtain Masses to be said for themselves and their friends, it is, after all, uncertain in what precise ratio, or according to what fixed principle, the mercy of God is distributed, in the case of the dead, among rich and poor.* Moreover, you must bear in mind that (besides the opportunity which priests have of applying to particular poor the benefit of their *disengaged* intentions in Mass) every *Catholic* has it in his power to gain partial or plenary *Indulgences* for any soul in purgatory in whom he may be especially interested. But the benefit of Indulgences, when applied to the dead, is limited by the above conditions. Let me, then,

* Perrone gives it as undoubted, "pœnam temporalem ipsis (mortuis) non remitti certa lege, sed solum per modum suffragii (Sacrificium Missæ) eis prodesse, prout Deo placuerit illud acceptare, ex quo infertur effectum hujus Sacrificii non ita certum esse erga defunctos, sicut est erga viventes." *De Eucharist*, n. 282.

observe that all this uncertainty as to the mode and degree in which the living can benefit the departed, while it is no reason for relaxing our charitable efforts on their behalf, is a great reason for doing all we can toward our deliverance from sin, its penalties as well as its guilt, while alive; according to the spirit of that touching prayer of the Psalmist, "Remitte mihi, *ut refrigerer, priusquam abeam.*" * Or, as it is in the Song of Ezechias, "Vivens, vivens, ipse confitebitur tibi, sicut et ego hodie." †

C. Does not the celebrated *Dies iræ* occur in the Mass of the Dead?

P. Yes, it is the *Sequence.* Its use is obligatory on the priest at certain times, optional at others.

NOTE A, p. 36.

The opening words of the "Communicantes" are varied on the greatest Festivals, and during their octaves, as follows: At Christmas, "communicating, and celebrating this most sacred day on which the incorrupt Virginity of the Blessed Mary gave to the world a Saviour." At Epiphany, ". . . . on which Thine Only-begotten, coeternal with Thee in glory, appeared visibly in a bodily form in verity of our flesh." At Easter, ". . . . and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh." At Ascension, ". . . . on which our Lord, Thine only-begotten Son, placed at the right hand of Thy glory, the substance of our frail nature united with Himself." At Pentecost, ". . . . celebrating the most sacred day of Pentecost, on which the Holy Ghost manifested Himself to the Apostles in the form of fiery tongues."

NOTE B, p. 37.

At Easter and Pentecost, the two great seasons of Baptism, this form is varied thus: ". . . . oblation . . . . family, which we offer Thee, for these also, whom Thou hast deigned to regenerate of water and the Holy Ghost, granting them remission of all sins," etc.

NOTE C, p. 39.

On Holy Thursday, the day of the institution of the Blessed Eucharist, is said, "who, the day before He suffered for our salvation and that of all men, to wit, on this day, took bread," etc

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* "Forgive me, *that I may be refreshed before I go hence*" (Ps. xxxviii. 14).

† "The living, the living, he shall give praise to Thee, as I do this day" (Is. xxxviii. 19).

APPENDIX.

I.—HIGH OR SOLEMN MASS.

Chapter I.

C. What is High or Solemn Mass?

P. High Mass is the celebration of the Holy Sacrifice with the full complement of ministers and solemnities. Sometimes Mass is celebrated with solemnities, but without the assistance of sacred ministers. This is called a "Missa cantata," or "Mass with music."

C. Who are the proper ministers to assist the celebrating priest?

P. The deacon, who is next to him in sacred orders; and the subdeacon, who is next to the deacon.

C. What are these respective orders and offices?

P. The deacon is, strictly speaking, the highest *minister* (*i. e.*, assistant) in the Church; for the priest does not *minister*, he *offers*. The subdeacon is a minister of inferior rank; but he too is in *sacred* orders.

C. Are there, then, orders in the Church which are not sacred?

P. Yes; there are four, called minor orders, through which all who attain sacred orders must pass. They are: 1. Ostiary; 2. Exorcist; 3. Reader; 4. Acolyte.

C. What are the offices respectively of the deacon and subdeacon?

P. The deacon's office is to assist the priest; the subdeacon's to assist the deacon. Or rather, the deacon's is to assist at the Sacrifice directly and principally; the subdeacon's to assist at it indirectly and subordinately. This will appear in detail as we proceed.

C. Are not the clergy who assist the priest at Mass sometimes priests like himself?

P. When there are none to assist in the proper orders, it is customary for priests to act as deacons and subdeacons at High Mass. In this case they wear the habits and badges, not of the order to which they have attained, but of those through which they have passed, and which they are then fulfilling.

C. What are these habits and badges?

P. The deacon wears his stole across the left shoulder, instead of

crossed in front like the priest. Also, instead of the chasuble, the deacon and subdeacon wear peculiar vestments, called Dalmatic and Tunic, or sometimes Dalmatics only.

C. Are deacons and subdeacons bound by the same laws as priests?

P. Like priests, they are obliged to a single life. They are also bound to recite the whole of the divine office every day.

C. Will you now, sir, explain to me the ceremonies of High Mass? And first, will you say generally how it differs from Low Mass?

P. Merely in the way of addition. It is substantially the same rite. But such is the dignity of this great Sacrifice, that the Church prefers its being solemnized with every accompaniment of outward grandeur and beauty; and dispenses with these additions only on account of the difficulty of procuring them in frequent and daily celebrations. It is certain that masses are much more frequent in later than in earlier ages; and their multiplication has necessarily tended to divest them of all such ceremonial as is not indispensable to their essence. But the Church all the while has never failed to maintain the type of a more solemn and ornate celebration. Hence it is customary, whenever it is possible, to celebrate Mass with solemnity at least on all Sundays and holydays.

Supposing you, then, to be now fully instructed in the substantial ceremonies of Mass, I shall confine myself to such as are peculiar to High Mass. But I shall speak first of a ceremony by which, on all Sundays, High Mass is usually preceded; I mean,

THE ASPERGES.

C. What is the Asperges?

P. It is a solemn service of purification, by which the Church prepares her altars, temples, and worshippers, for the holy mysteries of which the material church is about to be the scene, and the faithful the participants. At this ceremony she makes use of the Holy Water, which has been blessed for the service of the faithful.

C. Is the use of Holy Water very ancient?

P. Yes; it was customary in very early ages of the Christian Church to bless water with salt mingled in it, for the faithful to purify their hands on entering places set apart for Divine worship. Pope Alexander I. issued a decree to that effect in 109, apparently ratifying a custom already in use; so that we may fairly conclude the practice to date from the time of the Apostles. The custom was derived from the Jewish Church. It is enjoined in Exod. xxx. 18.

C. Why is salt mingled with the water?

P. Salt is an antidote against corruption, and thus denotes puri-

fication. It also expresses wisdom (Col. iv. 6); while water is everywhere in the Church the sign of God's cleansing grace.

C. What are the ceremonies of blessing the water for the use of the Church, and of the "Asperges," or sprinkling?

P. The "Asperges" only is seen by the congregation; the water is blessed by the priest previously to its being brought into the church. The ceremony is as follows: First the salt is *exorcised*, then the water. The salt is then put into the water, and the mixture is blessed.

C. What means "exorcised"?

P. To "exorcise" is to banish the Evil Spirit from a person or thing by solemn adjuration.

C. Why should the Evil Spirit be thought to reside in the creatures of God?

P. Every creature of God naturally labors under the curse of the Fall. The devil, by prevailing over man, got a hold on creation—man, beast, and things inanimate. Hence the corruption of the human race, the malicious tempers of certain animals, and the noxious properties of the elements. The air, which is for refreshing, is converted by this evil agent into tempests and whirlwinds, which carry desolation in their train. Fire and water, which are for man's use and convenience, break their boundaries and spread havoc far and wide; while the earth naturally brings forth thorns and briers. Meanwhile, "He that sits on the throne saith, Behold, I make *all things new*" (Apoc. xxi. 5). Man He maketh new in holy baptism; other creatures by exorcisms and benedictions. Thus in the Church we can say, "Benedicite *omnia* opera Domini, Domino,"—"O *all* ye works of the Lord, bless ye the Lord"; even those of His works which, without His blessing, become instruments of mischief, such as fire and heat, wind and rain, seas and floods, beasts and all cattle.

C. But does the Church ever bless other creatures besides articles of food, or, as in the case before us, the matter of Sacraments and Sacramentals?

P. Yes; for example, fire on Holy Saturday. She even blesses animals for the use of man. There is a ceremony of this kind annually performed at Rome.

C. What a beautiful thought, that the Church should thus make all creation, as it were, one great sacrament!

P. Yes, and a religious and practical thought also, the true fulfilment of the Psalmist's loving words: "Aperis Tu manum, et imples omne animal benedictione,"—"Thou openest Thine hand, and fillest every living creature with benediction" (Ps. cxliv. 16). Such is the fruit of the great Gift which the Church received on the day of Pen-

tecost: "Emittes Spiritum Tuum, et creabuntur, et *renovabis faciem terræ*,"—"Thou shalt send forth Thy Spirit, and they shall be created; and *Thou shalt renew the face of the earth*" (Ps. ciii. 30, proper to Whit-Sunday). Thus you see that the Church on earth is a type and forerunner of the celestial Jerusalem, which was revealed to the Prophet as a "new heaven and a new earth" (Apoc. xxi. 1).

C. Why are so many things blessed on Holy Saturday,—fonts, fire, etc.?

P. Because it was by rising from the dead that our Lord renewed, blessed, and glorified the whole world.

C. When does the priest receive the power of exorcising?

P. In the third of the four lesser orders, called the Order of Exorcists. He then receives power over evil spirits, which he may use with persons possessed, though not without special permission; and this leave is cautiously and very rarely granted. But as a priest he uses this authority in the ceremonies of baptism, and here in the benediction of water for the use of the Church and Faithful.

C. What is the form of blessing the water?

P. You will find it at the end of your Latin Missal, under the title of "Ordo ad faciendam Aquam benedictam." It is rather too long to translate.

C. But now as to the "Asperges," to which it is preparatory. This ceremony is a public one, which, I observe, precedes the High Mass every Sunday. Will you kindly explain it?

P. The priest who is to celebrate the High Mass, vested in a cope of the color proper to the day, proceeds to the altar attended by his ministers, and an acolyte * bearing the vessel of holy water. He kneels with the attendants (even at Easter-time),† and, receiving at the hands of the deacon‡ the aspersory, or sacred brush, dips it into the water and sprinkles the altar thrice. Receiving some drops from it with his finger, he makes with them the sign of the Cross upon his own person; then, after having sprinkled the ministers, he rises from his knees, and, when erect, intones, according to a prescribed chant, the first words of the antiphon from Ps. l. 9, "Asperges me,"—"Thou shalt sprinkle me," which the choir takes up, and proceeds to sing the following words of the verse, and afterward the opening of the Psalm "Miserere," in which they occur, with the "Gloria Patri"; after which the first words (at least) of the antiphon are repeated. In the mean-

* The duties of acolyte are commonly performed, with permission, by boys attached to the church.

† "Genuflexus, etiam tempore Paschali."—*Rubric in the Missal.*

‡ "Accipit a diacono."—*Ib.*

time the priest, reciting in a low voice the words of the psalm, sprinkles first the clergy and then the people, from the water carried by the acolyte. Returning to the altar, and having venerated the Blessed Sacrament (if in the tabernacle) with the proper act of adoration, he says, standing, and with hands joined, the following versicles, responses, and prayer:

V. O Lord, show us Thy mercy.
R. And grant us Thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.
V. Our Lord be with you.
R. And with thy spirit.

Let us pray.

Hear us, holy Lord, Almighty Father, Eternal God; and vouchsafe to send from heaven Thy holy angel to guard, cherish, protect, visit, and defend all who dwell in this habitation; through Christ our Lord.

During Easter-time the form is different. Instead of the penitential "Asperges me" and "Miserere," during that joyful season the Church sings the following antiphon (founded on Ezech. xlvii. 1, 2) to another and more varied chant: "I saw water coming forth of the Temple on the right side, Alleluia; and all to whom that water came were saved, and shall say, Alleluia, alleluia." Then follow the first words of the Psalm "Confitemini" (cxvii.): "Give praise to the Lord: for He is good: for His mercy endureth forever. V. Glory be to the Father. R. As it was. I saw water." On Trinity Sunday the "Asperges" and "Miserere" are resumed.

If the "Asperges" be given after the priest and his ministers have entered for the Mass, they merely assume the proper vestments in the sanctuary, and begin the Mass at once. If there be no "Asperges," or if it have been given apart from the Mass, as a separate ceremony, then the priest with his ministers go in procession from the sacristy to the altar, preceded by the thurifer, acolytes with lighted candles, and other attendants, two and two. The clergy and choristers separate after the proper reverence to the altar, and take their places on either side of the choir; the celebrant and his ministers, with the attendants of the Mass, enter the sanctuary, and the Mass is immediately begun.

C. Why does the Church sing the "Miserere" during so great a part of the year?

P. To show that in this life we rather "sow in tears" than "reap in joy."

C. What is a cope? You have not yet mentioned that vestment.

P. It is a rich habit, covering the whole person, with a hood or cape, generally bearing some embroidery, joined in front by a clasp.

C. On what occasions is it used?

P. At all solemn offices except the Mass.

C. Is it, like the chasuble, peculiar to the priest?

P. No; it may be worn by any assistant at solemn ceremonies, even by a cantor not in orders.

Chapter II.

The Incensing of the Altar.

C. What is the first ceremony after the priest reaches the altar?

P. The incensing.

C. Is the use of incense very ancient in the Church?

P. Yes; it is prescribed in all the older Liturgies, and mentioned in the writings of the Fathers.

C. What is its origin?

P. It was adopted from the Jewish Church into the Christian. It is prescribed in Exod. xxx., and a rule given for its composition. Zacharias was accosted, while engaged in sacrifice, by the Angel of the Lord, standing at the right hand of the altar of incense (St. Luke i. 10, 11). And to St. John (Apoc. iii. 5) it was revealed, as part of the worship in heaven: "Another Angel came, and stood before the altar, having a golden thurible; and there was given to him much incense, that he should offer of the prayers of all Saints upon the golden altar, which is before the throne of God. . . . . And the Angel took the thurible, and filled it with the fire of the altar."

C. Do not some object to the Church preserving portions of the outward worship of Jews and Heathens?

P. The outward shell of religion is everywhere the same, having been constructed on a type which came originally from God; but the spirit by which this framework is animated and informed, was one thing in Heathenism, another in Judaism, and is still quite another in the Christian Church. In Heathenism, it was a diabolical spirit; in Judaism, a true but imperfect one; in the Church alone is it the Spirit of *all* Truth, not given in the way of earnest or instalment, but "without measure"; even as at His first coming on the day of Pentecost, He stinted not His gracious vouchsafements, but at once "filled the whole house where they were sitting," that is, the whole of the then Church of God (Acts ii. 2).

C. Please to explain the ceremony of incensing the altar.

P. The priest having said the introductory prayers of Mass, turns round by his right, and then, with his side to the altar, puts incense into the thurible, the deacon ministering the spoon and holding the incense-boat. The priest then blesses the incense with the words: "Mayest thou be blessed by Him in whose honor thou art burned."* Then receiving the thurible from the deacon, who kisses the end of its chain, and the hand of the priest, on giving it, he proceeds to incense the altar, beginning with the crucifix, to which he gives three incensings; and then proceeds along the epistle, and goes on to the gospel side, *genuflecting*† if the Blessed Sacrament be present, or bowing if otherwise; and passing back to the epistle corner, where he returns the thurible to the deacon, who receives it with the aforementioned ceremonies, and then incenses the priest himself three times, and finally restores the thurible into the hands of the thurifer. The priest then reads, while the choir sings, the "Introit."

Chapter III.

The Kyrie and Gloria in excelsis.

P. The priest then recites in a low voice the "Kyrie eleïson," the deacon and subdeacon joining him at the epistle end of the altar, and reciting it alternately with him. Then they go with the priest to the seats and remain seated while the choir sings the "Kyrie," or if it be short, remain at the altar. The Kyrie of the choir ended, the priest goes to the middle of the altar, and gives out the first words of the "Gloria in excelsis," which the choir takes up. The deacon and subdeacon, after the proper reverence in these places, behind the priest, go to either side of him and repeat with him the words of the "Gloria." Then all go to the seats, where they remain with heads covered (except at the words at which inclinations of the head were noted in Low Mass), while the "Gloria" is singing by the choir. Then all rise, and, on coming in front of the altar, make the proper reverence. The priest ascends to the altar, the deacon retiring behind him, and the subdeacon taking his place behind the deacon.

The Collects, Epistle, and Gospel.

P. The priest having *sung* "Dominus vobiscum," and been answered by the choir, moves to the Missal at the epistle corner, and sings the Collect or Collects of the day. The deacon and sub-

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* The Bishop, where assisting pontifically, blesses the incense. † See above.

deacon move to their proper places behind him. The Collects over, the deacon moves up to the side of the priest, and assists and answers him, while he reads the Epistle, Gradual, and, if so be, Tract or Sequence. Meanwhile the Epistle of the day is sung from behind the priest by the subdeacon, in the exercise of the power given him at his ordination. Having first received the book of Epistles and Gospels from the proper assistant, he carries it to the steps of the altar, and there genuflects with it. Then returning to his place and holding the book in his hands, he sings in a loud voice the Epistle of the day. At its close, he again takes the book in front of the altar, and after genuflecting, carries it to the epistle corner, where he kneels with the book, kisses the hand of the priest laid on the book, and receives his blessing.* He then restores the book to the assistant, and removes the Missal to the other side of the altar for the priest to read the Gospel.

The priest then goes to the centre of the altar to say in secret the prayers of preparation for the Gospel, as at Low Mass; and afterward, in a low voice, reads the Gospel, with the ceremonies formerly described. The choir is now singing the Gradual, and (when they occur) the Tract or Sequence. During the Sequence the priest and ministers either sit, or stand one behind the other.

Meanwhile the deacon receives the book of the Gospels, and, carrying it to the front of the altar, genuflects, goes up to the altar, and sets the book upon it.† He next assists the priest in putting incense into the thurible, with the same ceremonies as before.

C. For what is this incense?

P. For the ceremonies at the *singing* of the Gospel, which is drawing near.

The deacon, having thus assisted with the incense-boat, kneels on the top step to say the "*Munda cor meum*," in preparation for singing the Gospel: an office especially assigned him at his ordination. Then he takes from the altar the book of the Gospels, and kneeling with it before the priest, asks his blessing with the words, "Jube, domne, benedicere,"—"My lord, be pleased to bless me"; then the priest pronounces the blessing over him as follows: "Our Lord be in thy heart and on thy lips, that worthily and competently thou mayest announce His Gospel. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost"; at the same time making the sign of the cross over him with his right hand, which the deacon kisses.

The deacon then rises and, bowing, retires with the book below the

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* Where the Bishop assists pontifically, the subdeacon receives the blessing from him.

† The *back* of the sacred book is never turned toward the tabernacle.

steps, where, with the subdeacon and attendants, he genuflects, and goes, accompanied by the subdeacon, assistants, and acolytes bearing their lighted candles, to the place prepared for singing the Gospel. Then, the subdeacon holding the book, the deacon sings in a loud voice, "Dominus vobiscum," and is answered by the choir with the usual response. On announcing the title of the Gospel, he signs the book and himself, according to the form specified at Low Mass. The title having been announced, he receives the thurible from the thurifer; and while the choir is singing "Gloria Tibi, Domine," in answer to the announcement, incenses the sacred text three times, and makes a moderate inclination of the head. Having returned the thurible to the thurifer, he proceeds to sing the Gospel in the ecclesiastical tone. Having concluded it, and pointed out the first words to the subdeacon, the latter carries the book to the priest, that he may kiss the beginning of the Gospel. The deacon afterward incenses the priest three times. Then (if there be a sermon) all make the proper inclination at the altar, and retire to the seats, as at the "Gloria."

Chapter IV.

The Creed.

P. After the sermon (if there be one), the priest rises from his seat, and, attended by the deacon and subdeacon, proceeds in front of the altar. The priest then goes up to the altar, and the deacon and subdeacon fall behind into their places. The priest then intones the first words of the Creed, "Credo in unum Deum," to a form supplied him in the Missal. The deacon and subdeacon having genuflected, or bowed, leave their places and come to either side of the priest, where they repeat with him, in a low voice, the remainder of the Creed, all kneeling at "Et incarnatus est," and bowing to the crucifix at the words specified in the account of Low Mass. At the words, "Et vitam venturi sæculi, Amen," the deacon and subdeacon cross themselves, with the priest. Then all go to the seats, where they remain till the choir (which has taken up the Creed after the intonation of the priest) has concluded the singing of it.

C. I observe the deacon get up from his seat, and go to the altar, after the choir has sung "Et incarnatus est," in the Creed.

P. Yes; this is to remove from the credence-table to the altar the *burse*, containing the corporal, which he spreads for the Sacrifice, and then draws the Missal from the gospel side toward the middle, for the convenience of the priest who is to use it. During this ceremony,

the subdeacon rises, and stands uncovered; the acolytes also rise and stand. On passing the priest, the deacon inclines his head.

Chapter V.

The Solemn Offertory.

P. The Creed having been ended by the choir, the priest, attended by the deacon and subdeacon, goes to the altar (for the last time) in the same form as after the "Gloria" and the sermon. The deacon and subdeacon again fall into their places behind him, and the priest, after kissing the altar, sings the "Dominus vobiscum," and is answered by the choir. (See Low Mass.) He then sings the "Oremus" for the "Offertorium," which he *says* in a low voice; the choir meanwhile singing or reciting it.

The deacon now leaves his place, having first made the proper reverence, and goes to the epistle side of the altar; while the subdeacon proceeds to the credence-table before mentioned, where he finds the chalice and paten prepared for the Sacrifice, covered with a long veil of the color of the day, as well as the short one by which they are always covered when not in use. The long veil is placed over his shoulders to cover the sacred vessels, which he then receives into his hands, and carries to the epistle side of the altar, where the deacon, putting aside the long veil, receives the vessels and sets them on the altar. The deacon then presents the priest with the paten bearing the Bread of the Sacrifice, kissing the paten and his hand. While the priest is offering the paten (as at Low Mass), the deacon pours sufficient wine into the chalice; and the subdeacon, holding the cruet of water in his hand, invokes the blessing of the priest in the words, "Benedicite, pater reverende (or reverendissime),"—"Reverend (or Right Reverend) Father, please to give your blessing."

C. Why "benedicite" in the plural, and not "benedic"?

P. The plural is always a token of respect. Then the priest* blesses the water, as at Low Mass, and the subdeacon proceeds to pour a few drops into the chalice, which the deacon wipes in the inside with the purificatory down to the surface of the liquid.

C. Now I see that the ministers of the Church are fulfilling all their proper functions.

P. Yes, because High Mass is the most perfect celebration of the Sacrifice. You have seen that the subdeacon sings the Epistle, and the deacon the Gospel. Now you see the subdeacon assisting with

* Or Bishop, when assisting pontifically.

the water, and the deacon with the wine. All this is according to the proper duties of their several offices.

The deacon now presents the priest with the chalice, as before with the paten, kissing it at the foot and the priest's hand. Then, with his left hand holding back the priest's vestment to leave play for his arm, and with his right touching the foot of the chalice, or the arm of the priest holding it, he repeats with the priest the words of oblation, which, you may remember, I told you were put in the plural form on that account.

C. Can the deacon touch the Blessed Sacrament?

P. No; but he can touch vessels containing it; which the subdeacon may not do. When the Blood of our Lord was given in ancient times to the Faithful, it was the deacon who administered it. You see, therefore, the beautiful harmony of the Church's provisions; the *wine* is the *deacon's* charge,—the more honorable material belongs to the more honorable ministry;—the water falls to the subdeacon, as the inferior.

But to proceed; the oblation of the chalice over, the deacon next gives the paten, after wiping it with the purificatory, into the hands of the subdeacon, and covers it with the end of the long veil still worn by the latter, who, bearing the paten so covered, proceeds with it to his proper place at the foot of the altar, where he continues holding it till the end of the "Pater noster."

C. Why is this?

P. It is said to date from the time when the Faithful offered bread and wine on the paten. As these offerings were large, the size of the paten was in proportion, and, being inconvenient on the altar, it was removed, and held by the subdeacon till wanted again by the priest.* Certainly it is very much in the Church's way to maintain practices in symbol after she has dropped them in their official use.

C. Does not the choir sing something here?

P. Yes; first (properly) the sentence called the Offertorium, and then, according to a common practice, what is called an *Offertory piece*, or Motett, on some appropriate subject. There is always a considerable pause in this part of the Mass, to allow time for the various ceremonies at the altar, and it seems reasonable enough that the devotions of the Faithful should be assisted by some suitable piece of music.

THE INCENSING AT THE OFFERTORY.

P. And now, the priest having said in secret the prayers following

* Vid. Le Brun *Cérém. de la Messe.*

the oblation of the chalice (as given at Low Mass), turns his left side to the altar, to put incense into the thurible, the thurifer holding it, and the deacon ministering the boat, as on the two former occasions. But as this incensing is the most solemn of all, the Church orders that it be accompanied by special words.

Instead, then, of blessing the incense in the usual form, "Mayest thou be blessed by Him in whose honor thou art burned," the priest now says secretly, on casting in the three separate portions, "By the intercession of blessed Michael the archangel, standing on the right hand of the altar of incense,* and of all His elect, the Lord vouchsafe to bless ✠ this incense, and to receive it in the odor of sweetness, through Christ our Lord"; making over the incense the sign of the cross.†

Then the priest, receiving the thurible from the deacon, who kisses it and his hand, proceeds to incense the *oblata*, or bread and wine of the Sacrifice. Making over them with the thurible three crosses, and then round them three circles (the last in reverse order), he says the following words, still in secret: "May this incense, blessed by Thee, ascend to Thee, O Lord; and may there descend upon us Thy mercy."

He next incenses the crucifix thrice, with the words of Psalm cxl. verse 2: "Let my prayer be directed as incense in Thy sight." Then, while he incenses the whole altar on the epistle and gospel side, and returns to the former (as at the beginning of the Mass), he continues the words of the same Psalm: "The lifting up of my hands as an evening sacrifice.‡ Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart incline not to evil words, to make excuses in sins." Then he restores the thurible to the deacon at the epistle side, saying, "May our Lord enkindle within us the fire of His love, and the flame of eternal charity." The deacon receives it, kissing it and his hand as before, and incenses him thrice.§ Then the deacon goes off to incense the clergy in choir. Last of all, he incenses the subdeacon, and is himself incensed by the thurifer. But whereas he incenses the celebrating priest thrice, he incenses the clergy, the subdeacon, and is himself incensed, but twice. The celebrant remaining at the epistle end of the altar, washes his hands, saying secretly the psalm "Lavabo," as already explained. He then proceeds with

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* See St. Luke i. 11. † See note at p. 77.

‡ These words are beautifully applied by the Church to the Sacrifice of the Cross, which was consummated toward eventide.

§ If the Bishop assist at the Mass *pontifically*, he also is incensed thrice.

the additional prayer of oblation, the "Orate fratres," and the secret prayers, as at Low Mass, the chief attendant assisting at the Missal.

Chapter VI.

The Preface in Solemn Mass.

C. The Preface seems to be a very prominent feature in solemn Mass.

P. It is so; the Church invests it with great dignity, by clothing its words of unspeakable majesty in a chant which may be truly said, though it is saying a great deal, to be worthy of them.

C. Is this chant of great antiquity?

P. Yes; it is believed to preserve portions of the music of the Temple-worship; and some think that fragments of it were learned by apostles and apostolic men in moments of intimate communion with heaven.

C. And the choir responds, does it not, also in song, to the versicles which occur in the Preface?

P. Yes; so as to resemble and represent the voices of angels meeting with sympathetic joy these reiterated appeals to their devotion and gratitude.

C. Does the tone or chant of the solemn Preface vary at different times?

P. Yes; because the words of the Preface themselves vary. On Ferial Days, or in Masses of the Dead, it has less variety of notes, and is consequently less joyful.

C. Does the priest sing the "Sanctus" at the end of the Preface?

P. No; he says it, and the choir sings it.

C. Does the priest say the "Sanctus" with any particular ceremonies?

P. The deacon and subdeacon go to either side of him at the altar, and say it with him. The subdeacon then returns to his own place, and the deacon takes *his* place at the priest's left hand, to assist in turning over the leaves of the Missal at the Canon.

Chapter VII.

The Canon and Consecration in Solemn Mass.

P. The Consecration is now drawing on, and, with a view to it, the principal assistant at the ceremonies goes out to bring additional acolytes with lighted torches. The rubric directs that at every Mass

a candle shall be lighted for the consecration, but this is commonly interpreted of High Mass alone. The acolytes having come in, arrange themselves in presence of the altar; and shortly before the consecration, the deacon, having genuflected, moves round to the right of the priest, and goes on both knees. At the same time the subdeacon, lowering the paten which he still carries, kneels in his place. Incense is then put into the thurible to honor the Blessed Sacrament at the consecration. When the priest inclines to say the words of consecration, all the ministers and assistants bend forward, and remain in a posture of profound inclination till after the consecration in both species. When the consecration and adoration of the Sacred Body are over, the deacon rises and removes the pall from the chalice; and after the consecration and adoration of the precious Blood, he replaces it. The chief assistant incenses the Body and Blood of our Lord; after the Consecration, it is usual for the choir to sing the "Benedictus."

Chapter VIII.

From the Consecration to the "Pater noster."

P. After the Consecration the deacon and subdeacon rise; and the deacon, having genuflected, goes again to the left side of the priest to assist at the Missal. All proceeds as at Low Mass, till after the Memento of the Dead, when the deacon again genuflects, and goes to the right of the priest to remove the pall from the chalice for the "Little Elevation" (see Low Mass); also, when the priest makes the sign of the Cross over the Sacred Host and chalice, the deacon steadies the latter at the foot, in virtue of his privilege of touching vessels containing the Body or Blood of our Lord. When the priest comes to the "Pater noster," the deacon, having genuflected, leaves the altar, and goes to his place behind the priest.

Chapter IX.

From the "Pater noster" to the Communion.

C. Does not the priest sing the "Pater noster" as well as the Preface?

P. Yes, to a beautiful tone prescribed in the Missal. This, like the tone of the Preface, is simpler on Ferias and in Masses of the Dead than at other times. When the priest comes near the end, the deacon and subdeacon, having genuflected at their places, go up to the altar. The subdeacon then delivers up the paten to the deacon, who wipes it

with the purificatory, and gives it to the priest after the "Pater noster" (see Low Mass), kissing its edge and the priest's hand. An attendant removes the long veil from the shoulders of the subdeacon, who genuflects, and returns to his place. The deacon stays by the priest at his right to remove the pall from the chalice, and steady it when necessary. At the proper place the priest sings, to a tone prescribed in the Missal, the "Pax Domini." Then the subdeacon joins him at the altar, and, with the deacon, accompanies the priest in saying the "Agnus Dei." This over, the subdeacon goes down to his place; the deacon goes on both knees while the priest says the first of the three prayers before the Communion.

And here succeeds one of the most remarkable and affecting ceremonies of Mass, called the "Pax"—the memorial of the holy "kiss of peace," mentioned in St. Paul's epistles, and practiced in the early ages, but afterward discontinued in consequence of abuses or scandals. I have lately said that the Church is not apt to drop holy customs altogether, but preserves them in ceremonies after their use has passed away. Thus it is with the "kiss of peace." This kiss is given at Solemn Mass, after the "Agnus Dei," to the deacon and subdeacon; and when there are clergy present, to them also. The manner of giving it is as follows:

After the first of the three prayers before Communion, the deacon rises from his knees, and kisses the altar with the celebrant; then the celebrant, placing his hand on the deacon, inclines toward his cheek, saying, "Pax tecum," "Peace be with you": and is answered by the deacon, "Et cum spiritu tuo," "And with thy spirit." The priest then goes on with the following prayers. The deacon meanwhile goes down, and gives the same "peace" to the subdeacon, in the same form. Then both *genuflect* to the Blessed Sacrament; and the subdeacon goes off to the choir, where he again gives the "peace" to the superior of the clergy, he to the next below, and so on, till all have received, down to the youngest of those in surplices. In each case the inferior bows to the superior, before and after giving the "Pax," but not *vice versa*.

C. Is the "peace" given in all Masses?

P. No; not in the Masses of the Dead, when, as we have seen, the form of the "Agnus Dei" is changed, and the first of the following Prayers not said. It is likewise omitted on the great "Triduum," or Three sacred Days of the Passion of our Divine Redeemer; this is said to be in abhorrence of the treacherous kiss of Judas. Even in the joyful Mass of Holy Saturday the "peace" is omitted, to be resumed with all the greater propriety on Easter morning, when, in early times,

Christians embraced one another, as they said, "The Lord is risen indeed, Alleluia."

C. Does the ceremony of the "Pax" proceed in silence?

P. The words are said inaudibly; but the choir meanwhile is singing the "Agnus Dei," having taken it up after the priest. The subdeacon, after giving the Pax, returns to the altar to assist the priest at the Communion, at which he and the deacon incline the head.

C. Do the faithful ever communicate at High Mass?

P. Yes, often, when it is at an early hour; but when, as is usual among ourselves, it is the latest of all the Masses of the day, and is seldom over till twelve or one o'clock, the Faithful generally communicate at an earlier Mass.

C. When given at High Mass, is the Communion in any way more solemn?

P. The deacon and subdeacon receive (if at all) first, and on the top step of the sanctuary; then the clergy (if any) in surplices, and then the laity. The deacon, having himself communicated, accompanies the priest in giving Communion to the rest, holding the paten under the Sacred Host, as it is placed on the tongue of the receiver.

C. Do priests ever communicate, except at the Mass which they themselves celebrate?

P. Rarely; because the same reason which hinders them from saying Mass, is likely to hinder them from going to Communion. But sometimes this is not so, as, for example, with a priest newly ordained, who has not as yet said his first Mass; and on Holy Thursday, when but one priest celebrates and the rest communicate.

C. Does a priest communicating at the Mass of another priest receive our Lord under one or under both species?

P. Under *one;* and this even though he were a Bishop, or the Pope himself.

C. Indeed? Then it is untrue to speak of the law which restricts the communion of the chalice, as made against the *laity?*

P. Yes; the distinction which the Church makes is not between the clergy and laity, but between the celebrant and all others.

C. Is this generally known?

P. Very possibly not; for the ignorance which prevails about our institutions is wonderful, and only equalled by the freedom with which they are discussed and criticised.

C. But, after all, if I may ask, why does the Church refuse the precious Blood of our Lord to *any* of the Faithful, contrary, as might seem, to His institution, and the practice of early times?

P. Do you ask for your own satisfaction, or with a view to others?

C. For others only.

P. Well, then, hear me. Do you know what is meant by the doctrine of *concomitance?*

C. I think so. It is that our Divine Lord is *entire* under each species; so that the bread, after consecration, is not His Body in any such sense as to be without His precious Blood; nor the wine, after consecration, His Blood in any such sense as to be without His most sacred Body.

P. Very well. And now see what Protestant objectors to the withholding of the chalice in certain cases suppose; namely, that the doctrine you have just stated is untrue.

C. How so?

P. Because they suppose that such as receive our Lord under one species alone, receive Him but in part. Consequently, in their communions (if they profess any doctrine of the Real Presence at all), they think that they receive the Body of our Lord *without* His most precious Blood, and His Blood *apart from* His most sacred Body. This opinion presumes such a separation between the constituents of the One Christ as was never realized, except during the three days between His crucifixion and resurrection. It supposes the whole Christ to be received by receiving the two parts of which the Whole is made up, but which, in His living Person, are inseparable. *We* not only condemn the doctrine, but abhor the notion of so unnatural a separation. We remember that our Lord, "being risen from the dead, dieth no more." "He is not dead, He is risen." We cannot even imagine receiving Him at all, without receiving Him as He is. Those essential parts of His bodily nature, His entire Flesh and His Blood, once and forever joined, we dare not sunder even in idea, even in figure, still less in act. It would seem to us almost like crucifying Him afresh, and then feeding upon Him, not by a most high and mystical and yet real participation, but rather as we might partake of merely human food.

Now the limitation of the chalice to the celebrant was introduced as a point of discipline, and in the exercise of the Church's undoubted power of regulating all matters of practice according to the necessities of the occasion; yet, incidentally, her modification of the Eucharistic institute has undoubtedly subserved the great purpose of investing with life, and embodying in action, this great doctrine of *concomitance*, the neglect of which has led to results so unspeakably prejudicial to the doctrine of the integrity of our Lord's bodily nature.

C. But is not the restriction of the chalice to the celebrant against the institution of Christ, and the practice of the early Church?

P. It is anything but clear, even from the letter of Holy Scripture itself, that our Lord, in giving of the chalice to His Apostles, designed to impose on them and their successors the necessary duty of dispensing it to all others. Their office was peculiar; and the first celebration of the Holy Eucharist, in which the Apostles were gifted with powers,* and not merely admitted to a privilege, is no precedent for all subsequent celebrations. Had others besides the Twelve been present at the Last Supper, and received of the chalice, that would have been a precedent. On the other hand, it is very remarkable that, in all the earliest notices of the Blessed Eucharist, subsequently to the Resurrection, bread only is named as the sacramental matter.† Again: it is certain that, in the early Church, infants were communicated under the species of wine alone.

Thus you see that the Church has ever taken on herself to dispense this precious Gift according to the free discretion with which our Lord has intrusted her; modifying first the institution itself, and then modifying even her own modifications; relaxing, under certain circumstances, the restriction upon the faithful at large, and placing even her priests upon a par with others, when they present themselves with others at her banquet; as if to take from her people the reproach of exclusion, and from her priests the boast of prerogative; that so "the eyes of all may hope" in her, she "giving them meat in due season":‡ true dispenser of that celestial Manna, whereof "one gathereth more, another less"; yet so that "neither had he more that gathered more, nor did he find less that had provided less; but every one gathered according to what they were able to eat."§

Chapter X.

From the Communion to the end of High Mass.

P. When the subdeacon has concluded giving the "Pax," he rejoins the priest at his right hand, and removes the pall from the chalice when the priest is about to receive the precious Blood of our Lord. When the communion of the priest and Faithful (if any of the Faithful communicate) is over, the subdeacon ministers wine for the first ablution; and then, withdrawing to the epistle end, wine and water for the second. The deacon now removes the Missal to the epistle side. The priest, having received the second ablution, leaves the sacred vessels and linen, and goes to the Missal at the epistle side to read the

* Τοῦτο ποιεῖτε—*Do* this.

† See St. John xxi. 13; Acts ii. 42, xx. 7.

‡ See Ps. cxliv. 15.

§ Exod. xvi. 17, 18.

"Communion." The subdeacon arranges the sacred vessels and linen, puts the corporal into the burse, and, having covered the chalice and paten with the veil, bears them, with the burse resting on them, to the credence-table. Having deposited the sacred vessels on the credence-table, he goes to his place behind the priest and deacon. The priest having read the "Communion," goes to the middle of the altar, sings the "Dominus vobiscum," and is answered by the choir; then, going to the Missal, he sings the Postcommunion prayer or prayers. Returning to the middle, he again sings "Dominus vobiscum," and is answered by the choir. Then the deacon, turning to the people, sings the "Ite, missa est"; or, if proper to the day, "Benedicamus Domino," toward the altar.

C. Are the tones of these prescribed, and do they vary?

P. They are prescribed in the Missal itself. There are six tones of the "Ite, missa est," and three of the "Benedicamus Domino," according to the occasions. Of the "Ite, missa est": 1. With the two "Alleluias" for Easter-day and week; 2. For the more solemn festivals at other times of the year; 3. For ordinary double festivals; 4. For Masses of the Blessed Virgin; 5. For semi-doubles; 6. For simples. And of the "Benedicamus Domino": 1. For Sundays in Advent and Lent; 2. For Ferias; 3. For the Vigil of the Nativity, and the Mass of the Holy Innocents.

C. What is the peculiarity of this last tone compared with the rest?

P. It is more joyful.

C. But I thought the "Benedicamus Domino" was never used on joyful days.

P. Neither is it; but the Vigil of the Nativity, and the Feast of the Holy Innocents, are days of a very unusual character. The former is a strict Fast, upon which nevertheless the coming Feast of our Lord's Nativity reflects a certain joyfulness. The latter is an exception to all other Martyrs' days, in having mournful accompaniments—purple, instead of red vestments; no "Te Deum," nor "Gloria"; and therefore no "Ite, missa est."* Yet, coming as it does, at Christmas time, it is not simply a mournful festival.

C. Why is this?

P. The Church deems it no prejudice to the memory of those earliest and very glorious Martyrs, the Holy Innocents, to mourn at the same time for the unparalleled atrocity of the crime which cut them off, like budding flowers, from the earth—a crime, too, which was especially directed against our Blessed Lord Himself (at this time,

* If, however, the Feast of the Holy Innocents occur on a Sunday it is treated as any other martyr's day.

Christmas, so fresh in the Church's love), and which was a kind of first-fruits of the malice to which He afterward fell a victim. "The kings of the earth stood up, and the princes assembled together, against the Lord, and against His Christ." *

But the Church, having paid her tribute to the memory of those innocent sufferers on the day of their Festival, feels herself at liberty to rejoice with unclouded joy at their actual, though unconscious, testimony to Christ on the Octave of their Feast, when she appears in red, symbolical of their precious blood, sings the "Te Deum," and rejoins the angels in the Hymn of the Nativity.

And now, if there be a second Gospel of the day, the deacon removes the Missal from the epistle side. He then kneels with the subdeacon, to receive the priest's blessing. The blessing over, the deacon and subdeacon join the priest at the reading of the Gospel; and if it be the Gospel of St. John, the subdeacon holds the card. The deacon kneels with the priest at "Et Verbum caro factum est," but not the subdeacon, because he holds the card. Then all bow to the middle of the altar, descend the steps, make the proper inclination, and, preceded by the acolytes with lights and the clergy, return to the sacristy.

II.—HIGH MASS OF THE DEAD.

C. Will you kindly explain, sir, what are the varieties of ceremonial in High Mass of the Dead?

P. There are several, besides those already noticed as existing between the ordinary Low Mass and that of the Dead.

1. The altar is incensed at the Offertory alone.

2. The deacon and subdeacon take more time over their genuflection on first ascending to the altar with the priest, in order that a second genuflection may not be necessary on leaving the middle for the epistle side at the Introit.

3. The celebrant (as before observed) makes the sign of the cross toward the Missal, instead of on himself; and the deacon and subdeacon do not, as at the ordinary High Mass, make any corresponding sign.

4. The subdeacon, after singing the Epistle, does not receive the priest's blessing, nor kiss his hand.

5. The celebrant, having said the *Dies iræ* after the Gradual and Tract, goes with his two ministers to the seats, or stands at the altar,

* Ps. ii. 2.

while that Sequence is sung by the choir. Just before the last stanza of the Sequence, the deacon, having previously laid the book of the Gospels upon the altar, proceeds to say the "Munda cor meum," without asking the benediction of the priest; and having genuflected with the subdeacon, goes with him and the attendants (but without lights and incense) to sing the Gospel. At the end, he gives the book to the subdeacon; but the latter does not carry it to the priest, as the text is not kissed.

6. At the Offertory the subdeacon does not wear the long veil on his shoulders, in carrying the chalice to the altar. He omits the words, "Reverend father, be pleased to give a blessing," because the water is not blessed. He does not bear away the paten, but goes without it to his place behind the deacon.

7. After the Invocation of the Holy Ghost, the Bread and Wine of the Sacrifice, the crucifix, and the altar, are incensed by the priest as usual, and with the usual words; the subdeacon, who is not engaged in bearing the paten, going up to the altar to assist the deacon in holding back the priest's vestments at the incensing.

8. The deacon and subdeacon assist at the "Lavabo," or washing of the priest's hands, with the basin and towel.

9. Shortly before the Consecration, the subdeacon moves toward the epistle side; then receiving the thurible from the attendant (who has previously supplied it with incense, but without any benediction), incenses the Body and Blood of our Lord at the time of consecration. The subdeacon fulfils this office at High Mass of the Dead, because he does not, as in other High Masses, hold the paten.

10. Not having to deliver up the paten, the subdeacon does not move from his place till the "Pax Domini," when he goes to the left of the priest at the altar, and then joins the deacon in saying, with the priest, the "Agnus Dei"; but (as was observed in the proper place at Low Mass) the striking of the breast is omitted.

11. At the end of Mass, the deacon sings, toward the altar, "Requiescant in pace," to a tone prescribed in the Missal; and as there is no final blessing, the ministers join the priest at the Gospel of St. John (which in Masses of the Dead is always said) without previously kneeling. All else proceeds as usual.

N. B.—The *ferial* tone is used for the Preface and "Pater noster."

III.—SOLEMN VESPERS.

C. There are, I believe, two evening offices of the Church, are there not?

P. Yes, Vespers and Compline; the first proper to the earlier part of the evening, the second to its close.

C. Are both these offices commonly celebrated with solemnity in the Church at large?

P. No; Vespers alone are so celebrated as a general rule; but it is the practice in some places to sing Compline also as a part of the public evening devotion. In communities where the duties of the choir are performed, all the Seven Hours of Prayer are observed in choir, and in that case Vespers and Compline go together. Solemn Vespers are always sung, where there are the means of singing them, on Sundays and Holydays; and are, of course, *intended* by the Church to be sung at other times also.

C. What is the meaning of "First" and "Second" Vespers?

P. Every Festival is considered by the Church to begin and end in the evening. First and Second Vespers, therefore, express its opening on one evening, and its close on the next.

C. How is the succession and arrangement of Festivals determined?

P. By certain rules contained in the rubrics, and applied to practice in the "Ordo recitandi Divini Officii," or yearly Calendar of the Church, which is published in all countries of the Christian world.

C. What is the general principle on which these arrangements are made?

P. All Festivals, except those of the highest class, admit of the introduction into their office of Commemorations, *i. e.*, of the subsidiary celebration of other Festivals inferior to themselves, or of days within the Octaves of the great Festivals, or of Ferias, or week-days in certain special seasons, such as Advent and Lent. These commemorations are made in the form of an antiphon, versicle and response, and collect, and sometimes of a special stanza at the close of the Hymn. There are also certain *common* commemorations introduced on all semi-doubles in the year, excepting at the more solemn seasons. These are: 1. Of the Blessed Virgin; 2. Of the holy Apostles SS. Peter and Paul; 3. Of the Patron Saint of the country (in England, St. George), or of the church,* or community; 4. For peace.

C. Does Compline admit of similar introductions?

P. No; Compline is not ordinarily liable to these variations, ex-

* *i. e.*, where it has been consecrated.

cept that of the final stanza of the Hymn. During Easter-time, however, "Alleluias" are added in it.

C. These additions must tend to complicate the office, and make it difficult to follow.

P. Most things which are worth knowing require time and pains to understand. But many members of the Christian laity are quite at home in the office of the Church, at least so far as it is publicly celebrated; priests are always ready to give assistance in such inquiries; and the order of the Church offices is annually published for the use of the laity.

C. Is the Vesper office on Sundays always that proper to the Sunday?

P. On the contrary, it is more frequently the second Vesper office of a Festival (when of superior rank to the Sunday), or the first Vesper office of a Festival on the following day; the Sunday being, in such cases, generally *commemorated.*

C. Do the Psalms vary on different days?

P. The first four are generally those of the Sunday. But on the first Vespers of Saints' days (except days of our Blessed Lady, of Virgins, and Holy Women), the fifth is changed into the 116th, "Laudate Dominum omnes gentes." On the First Vespers of the office for the Dedication of a Church, which very rarely occurs, the last Psalm is the 147th, "Lauda Jerusalem." On Feasts of the Blessed Virgin, the Psalms are the 109th, 112th, 121st, 126th, and 147th; and the same are proper to the Feast of a Virgin or Holy Woman. At the First Vespers of Corpus Christi, the Psalms are special. But all this, together with the variations of the Hymns, etc., you will find explained in the ordinary Vesper-Book. On the Second Vespers of an Apostle, the Psalms are (in addition to the 109th and 112th), the 115th, "Credidi"; 125th, "In convertendo"; and 138th, "Domine, probasti me." On the Second Vespers of a Confessor not a Bishop, the last Psalm is "Laudate Dominum" (116th); but on those of a Confessor Bishop, it is Psalm cxxxi., "Memento Domine, David"; and on those of one or more Martyrs, Psalm cxv., "Credidi." On certain days at the Second Vespers, "Lauda Jerusalem" is the last Psalm, and on all Feasts of the Angels, "Confitebor tibi" (Psalm cxxxvii.). The five Sunday Psalms are consecutive in the Psalter from the 109th to the 113th. The first is a kind of commemoration of all the great mysteries of our redemption; the second alludes to the praise of God "in the congregation"; the third commemorates the graces and privileges of the Just; the fourth is a Psalm of praise, with a prophecy toward its close of the Blessed Virgin and the Church (on which account it is one of the

Psalms proper to her festivals); while the last celebrates the deliverance of the Israelites from Egyptian bondage, and is therefore appropriate to Sundays, which are days in honor of the Resurrection of our Lord. It is very remarkable that a series of Psalms so suitable to the ordinary wants of the Church on her weekly festivals, should be found in succession.

On days of the Blessed Virgin, Psalm cxxi. is substituted for cx., Psalm cxxvi. for cxi., and Psalm cxlvii. for cxiii. In all these substitutions you will see that the analogy between the Blessed Virgin and the Church is intended to be kept in mind, as is shown especially in the frequent occurrence of the word "domus"; the Blessed Virgin first, and the Church afterward, being our Lord's chosen "habitation" or "tabernacle."

The Psalms of the Blessed Virgin are used on all days of holy women, whether virgins, married, or widows, because of all such our Blessed Lady is the especial model and Patroness.

On Saints' days, Psalm cxiii. (In exitu), being especially appropriate to Sunday, is changed into Psalm cxlvii., a general Psalm of praise. Psalm cxxxi. (Memento) will be seen on examination to contain several allusions to the *priesthood*. Psalm cxv. (Credidi) speaks of the "*death* of God's Saints," whence it is proper to *Martyrs'* days and to the Apostles, all of whom were also Martyrs. The addition of Psalms cxxv. and cxxxviii. to their *Second* Vespers, is explained by the antiphon prefixed and added to each. Psalm cxlvii. (Lauda Jerusalem) is proper to the dedication of a church as well as to the Blessed Virgin.

C. What are the Psalms for Vespers on week-days?

P. They are, with some omissions, those which follow in order after the Psalms of the Sunday.*

C. Why are the Church offices always sung in Latin?

P. The Church is particular about the use of Latin in all her public offices of devotion, on account especially of the danger to which national languages are exposed of deterioration and change, through which, in course of time, even the purity of doctrine might be corrupted. Moreover, as the Church is not for one country, but for all, it is to be desired that she should possess a universal language, as well as a uniform rite. It is when Catholics travel from country to country that they feel especially the benefit of this provision of the Church, superseding all national distinctions. I will add another reason for the use of Latin, which is, that it is most important to have a language for sacred purposes not vulgarized by familiar use.

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* They will be found in the *Vespers for the Laity*, Burns and Lambert.

C. But may it not be considered an evil that the laity should be debarred from following the public offices of the Church?

P. They cannot be said to be so; for, first, there are many of them who actually understand at least Latin enough to enter into the meaning of the words; and of those who do not, many have leisure to study it; a work the labor of which would be greatly lightened by being undertaken in a pure spirit of devotion, and for so noble an end,—not to speak of the aid of the Holy Spirit, which would certainly be vouchsafed to any one who should be animated by a love of the Church to undertake any enterprise, whether physical or intellectual, in her cause.* You will remember, too, that the Vesper-books give translations side by side with the Latin, and thus no one who is able to read is left in ignorance of the meaning of what is said or sung; while I believe that many by the use of these translations have acquired knowledge enough of the Latin language to be of considerable service to them in the public offices of the Church. And, moreover, where the *idea* of worship has strong possession of the mind, the form of words is of less consequence. It is proved by undoubted facts that the English Psalms are hardly better understood by the majority of worshippers than the Latin. Let Catholics, therefore, who do not know Latin use their Vesper-books in the Psalms, and in such other parts of the office as are intended to be sung by them, and they will soon enter into the spirit of the act in which they are engaged, which is, after all, the great matter; and for the rest, the more illiterate must put themselves into the hands of the Church, and use such devotions as they are able.

C. What are the ceremonies of Solemn Vespers?

P. The priest, habited in a cope, and accompanied by his assistants, proceeds from the sacristy to the altar with the clergy and acolytes. The clergy having filed off to their places in the choir, the celebrant goes forward to the steps of the altar, where he kneels with his attendants to say the preparatory prayer; then moving, preceded by his attendants, to the seats at the epistle side, and standing, he says secretly the "Pater" and "Ave." He then sings aloud, "Deus, in adjutorium meum intende,"—"O God, incline unto my aid"; and is answered by the choir, "Domine, ad adjuvandum me festina,"—"O Lord, make haste to help me." Then the choir chants the "Gloria Patri" with "Alleluia," or, from Septuagesima to Easter, "Laus Tibi, Domine, Rex æternæ gloriæ,"—"Praise to Thee, O Lord, King of eternal glory." Then the antiphon is sung, entire if on a double, the first words only if on a

* I am acquainted with a young man, at my own church, who has found time in the midst of a laborious worldly calling to learn Latin so well as to translate the Church offices with facility.

semi-double or simple festival, or on a Sunday (which ranks as the highest of semi-doubles). Then the chanters give out the first words of the Psalm, which the semi-choir on the principal side continues through the first verse, and is then answered in the second verse by the semi-choir on the opposite side, and thus the Psalms are continued to the end; each antiphon being sung at the end of each Psalm as well as at the beginning, and at the end *always* entire. The Psalms are begun alternately by the two sides. It is most proper that the first words of the antiphons should be intoned by the officiating priest and others of the clergy in succession.

C. Why are the Psalms sung sitting?

P. The length of the Church offices makes it difficult for some persons to recite them standing; and in order to provide relief without violating uniformity, the Church allows the easier posture in those portions of Divine worship which do not consist in addresses to Almighty God, or in hymns sung directly in His honor. The Psalms are more like a prolonged commemoration of His mercies; and are so far different from the hymns, which are short, always expressed in the language of worship or praise, and which again differ from the Psalms in relating *immediately* to the blessings of the Gospel dispensation.

C. After the Psalms, I observe the officiating priest and the clergy rise.

P. Yes; the celebrant rises to sing the "Little Chapter," which is a short sentence from Holy Scripture bearing upon the subject of the day. After the Little Chapter is sung the Hymn. The hymn over, the versicle proper to the day is intoned by the chanters, and the response by the choir. Then the antiphon at the "Magnificat" is sung in the same way, and according to the same rule, as the antiphons of the Psalms. Then the first words of the "Magnificat" are intoned.

C. Here, I observe, the priest crosses himself, rises, and goes to the altar.

P. Yes; this song of our Blessed Lady, and the corresponding hymn "Benedictus" at Lauds, are always accompanied by marks of extraordinary honor, as the two canticles relating especially to the Incarnation of our Blessed Saviour. Accordingly, at the opening of the "Magnificat," the priest, attended by his ministers, proceeds to the altar, and goes up to it after making the proper reverence; then, receiving the thurible from the principal minister, as at Solemn Mass, and with the same ceremonies, he incenses the crucifix and altar in the usual way, saying at the same time the words of the "Magnificat" with the ministers, while the choir is singing that Canticle. The in-

censing over, he restores the thurible into the proper hands as usual; and after genuflecting or bowing, as the case may require, returns with his ministers to the seats, and is himself incensed thrice by his chief assistant, who afterward incenses also the clergy, choir, and second assistant. The officiant continues standing till the end of the "Magnificat"; and when the antiphon has been repeated, sings the Collect of the day, after which the Commemorations (if any) are made by the proper antiphon, versicle and response, and collect.

C. I have occasionally seen the officiating priest leave the high altar at the beginning of the "Magnificat," and visit other altars in the church to incense them.

P. This is when the Blessed Sacrament is at a side altar. In that case, the officiant incenses such altar first in order, and other altars in succession, ending with the principal altar; but if the Blessed Sacrament be at the principal altar, then he incenses this alone.

C. Sometimes the priest and choir kneel during particular stanzas of the *Hymn*.

P. Yes, in the following cases: during the first stanza of "Veni Creator" or "Ave maris stella," and during the address to the Cross in "Vexilla regis."

C. What is the Hymn, with versicle and prayer, sung at the end of Vespers, forming a little office by itself?

P. It is the Antiphon of the Blessed Virgin, proper to the end of Lauds and Compline, but which it is usual to introduce at the end of Vespers, except when a bishop officiates. During Easter-time this antiphon is always sung standing; at other times it is sung standing from the First to the Second Vespers of Sunday, kneeling on other days.*

IV.—COMPLINE.

C. Will you please, sir, to explain the office and ceremonies of Compline?

P. Compline ("Completorium," the final and "complemental" office of the day) is properly an appendage to Vespers, but is often sung as a separate office. It is sung as follows:

The priest, after kneeling for the preparatory prayers, stands while the blessing is invited by one of the choir in the words, "Jube, domne, benedicere,"—"Be pleased, sir, to give a blessing." The priest sings in answer, "Noctem quietam," etc.—"The Lord Almighty grant us a

* These antiphons are described under the head of Compline.

quiet night and a perfect end." The choir responds, "Amen." The priest then sings the "Short Lesson," from 1 St. Pet. v. 8, "Fratres," etc.,—"Brethren, be sober, and watch; because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist strong in the faith." He concludes with the usual termination of a lesson, "But Thou, O Lord, have mercy on us," and is answered in song, "Thanks be to God." He proceeds to sing, V. "Our help is in the name of the Lord"; R. "Who made heaven and earth." He then says in secret our Lord's Prayer. At its close he makes, with the choir and congregation, the general Confession, as at the beginning of Mass; but instead of being merely *said*, as at Mass, it is recited in monotone. The "Confiteor" over, the priest proceeds to sing, V. "Convert us, O God of our salvation"; R. "And turn away Thine anger from us." Then, in a louder tone, as at Vespers, V. "O God, incline to my aid"; R. "O Lord, make haste to help me." Then is sung, "Glory be to the Father," etc., with "Alleluia" or "Laus Tibi, Domine," etc., according to the season. Then the first word of the antiphon is intoned, "Miserere," for which, during Easter-time, is substituted "Alleluia." Then the Psalms are chanted in succession, and, since under a single antiphon, most properly to the *same* tone.

C. What are the Psalms, and with what intention are they used?

P. The Psalms are: the 4th (Cum invocarem), the 30th (In Te, Domine, speravi), the 90th (Qui habitat), and the 133d (Ecce, nunc benedicite). Their propriety will be apparent upon examination. Their general sentiment is prayer for the Divine aid against the dangers, both spiritual and bodily, of the night-season, at which, according to the general belief of the Church, "our adversary the devil" (named at the commencement of the office) is especially on the alert. At the end of the Psalms, the antiphon is repeated in full: "Have mercy on me, O Lord, and hear my prayer." Instead of which, from Holy Saturday to the First Vespers of Trinity Sunday (exclusive of the latter), is said, "Alleluia, alleluia, alleluia."

Then follows the hymn, "Te lucis," etc.; after which the officiant, having risen, sings the "Little Chapter" from Jer. xiv. 9, "Thou, O Lord, art in the midst of us, and Thy holy Name is invoked upon us. Leave us not, O Lord our God." R. "Thanks be to God." Then are sung the short responsories. "Into Thy hands, O Lord, I commend my spirit. Into Thy hands. Thou hast redeemed us, O God of truth. I commend. Glory be, etc. Into Thy hands." V. "Guard us, O Lord, as the apple of the eye." R. "Under the shadow of Thy wings protect us." At Paschal-tide (*i. e.*, from Holy Saturday to Trinity Eve) Alleluias are added.

Then is sung the beginning of the antiphon at the "Nunc dimittis," "Save us." Then the "Nunc dimittis"; after which the antiphon is repeated in full, "Save us whilst we are awake, guard us whilst we are asleep, that we may wake with Christ, and rest in peace." In Paschal-time "Alleluia" is added. On semi-doubles, several short prayers and responses are then said, beginning with "Kyrie eleïson." On doubles,* the office goes on at once to the "Dominus vobiscum" and the Collect, which is as follows: "Visit, O Lord, we beseech Thee, this habitation, and drive far from it all the snares of the enemy. Let Thy holy angels dwell in it, to keep us in peace; and may Thy blessing be always upon us. Through." Then, V. "Our Lord be with you." R. "And with thy spirit." V. "Let us bless our Lord." R. "Thanks be to God." Then the blessing. "The Almighty and merciful Lord bless and keep us, Father, and Son, and Holy Ghost." R. "Amen."

Then is sung the antiphon of the Blessed Virgin according to the season.

C. How many of these antiphons are in use?

P. 1. The "Alma Redemptoris," which is sung or said from the eve of the First Sunday in Advent to the Feast of the Purification at Compline; 2. The "Ave Regina," from the Feast of the Purification to the Thursday in Holy Week (exclusive); 3. The "Regina cœli," from Holy Saturday to the First Vespers of Trinity Sunday (exclusive); 4. The "Salve Regina," from Trinity eve to the eve of the First Sunday in Advent.

V.—THE BENEDICTION OF THE MOST HOLY SACRAMENT.

"Gustate et *videte* quoniam suavis est Dominus."

C. What is the "Benediction of the Blessed Sacrament"?

P. It is a rite which has sprung from devotion to the Blessed Sacrament of the Altar.

C. What is the meaning of this rite?

P. It results from the doctrine of the Real Presence of our Blessed Lord in the Holy Eucharist. His Real Presence must be a means of benediction to all who are brought within its influence, provided they be also animated by right dispositions.

C. At Benediction, is it our Lord who blesses in His own Person, or the priest who employs the Holy Sacrament as a means of blessing?

P. It is the former rather than the latter. Our Divine Redeemer makes His servant the medium of conveying His benediction.

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* *i. e.*, if the *Vespers* have been said according to the double rite.

C. What are the ceremonies of this great and most consolatory rite?

P. The priest, vested in a white cope, ascends to the altar, attended by an assistant priest or deacon. The crucifix having been taken down, the assistant (or, if none be present, the priest officiating) opens the tabernacle, and, after a genuflection, withdraws from it the *monstrance* containing the Blessed Sacrament within it.

C. What is a *monstrance?*

P. It is a frame, of the most costly material which can be had, for exhibiting (*ad monstrandum*) the Blessed Sacrament to the people.

The monstrance, after the Blessed Sacrament has been placed within it, is set on the altar (on which a corporal has previously been strewn), and the Blessed Sacrament is adored. It is then elevated on a throne above, similarly prepared. The priest meanwhile descends to the foot of the altar, and, after putting incense in the thurible as usual (though without blessing it), receives the thurible on his knees, and incenses the Adorable Sacrament thrice. Meanwhile it is customary in this and some other countries to sing "O salutaris Hostia," with its accompanying doxology, from the hymn "Verbum supernum prodiens." Afterward the Litany of the Blessed Virgin, or some Motett proper to the day, is sung in honor of the Blessed Sacrament. The priest then intones (or the cantors) the "Tantum ergo sacramentum," with the accompanying doxology (from the hymn "Pange lingua gloriosi Corporis," etc.), and the choir takes it up. At the beginning of the doxology, the priest rises, puts incense in the thurible as before, and again incenses the Blessed Sacrament. The doxology ended, the versicle "Panem de cœlo" and its response (from the office of Corpus Christi) are sung, Alleluias being added at Easter-time and within the octave of "Corpus Christi." The priest then sings the Collect of Corpus Christi. He then receives on his shoulders a rich veil or scarf, while the priest assisting (or, in default of one, himself) takes down the Blessed Sacrament from the throne. Then both go up to the altar, and the principal priest receives the Blessed Sacrament into his hands within the veil or scarf, and makes with it the sign of the Cross toward the people. A bishop makes this sign thrice. Meanwhile the bells of the church are rung, to give notice to the people inside the church, and in the neighborhood, that the Benediction is being given. The Blessed Sacrament is then restored to the tabernacle where it is usually reserved, and all depart in order.

A living writer thus beautifully describes the character and meaning of this rite:

"Benediction of the Blessed Sacrament is one of the simplest rites

of the Church. The priests enter and kneel down; one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts it upright in a monstrance of precious metal, and sets it in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing; meanwhile the priest twice offers incense to the King of heaven, before whom he is kneeling. Then he takes the monstrance in his hands, and, turning to the people, blesses them with the Most Holy, in the form of a cross, while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord's solemn benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones when He ascended up from Mount Olivet. As sons might come before a parent before going to bed at night, so once or twice a week the great Catholic family come before the Eternal Father, after the bustle or the toil of the day; and He smiles upon them, and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites: 'The Lord bless thee and keep thee; the Lord show His face to thee, and have mercy on thee; the Lord turn His countenance to thee, and give thee peace.' Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man not a Catholic is moved, on seeing it, to say, 'O that I did but believe it!' when he sees the priest take up the Fount of Mercy and the people bent low in adoration! It is one of the most beautiful, natural, and soothing actions of the Church." *

HYMN OF ST. THOMAS AQUINAS FOR THE FEAST OF CORPUS CHRISTI.

"Lauda Sion Salvatorem."

Praise high thy Saviour, Sion, praise,
With hymns of joy and holy lays,
  Thy Guide and Shepherd true;
Dare all thou canst, yea take thy fill
Of praise and adoration, still
  Thou fail'st to reach His due.

A special theme for thankful hearts,
The Bread that lives, and life imparts,
  To-day is duly set;

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* Dr. Newman's Lectures on Protestantism.

Which at the solemn festal board,
Was dealt around, where, with their Lord,
His chosen Twelve were met.

Full be the praise and sweetly sounding,
With joy and reverence meet abounding,
The soul's glad festival;
This is the day of glorious state
When of that Feast we celebrate
The high original.

'Tis here our King makes all things new,
And living rules and offerings true
Absorb each legal rite;
Before the new retreats the old,
And life succeeds to shadows cold,
And day displaces night.

His faithful followers Christ hath bid
To do what at the feast He did,
For sweet remembrance' sake;
And, gifted through His high commands,
Of bread and wine our priestly hands
A saving Victim make.

O Truth, to Christian faith displayed,
The bread His very Body made,
His very Blood the wine;
Nor eye beholds, nor thought conceives,
But dauntless Faith the change believes,
Wrought by a power Divine.

Beneath two differing species
(Signs only, not their substances)
Lie mysteries deep and rare;
His Flesh the meat, the drink His Blood,
Yet Christ entire, our heavenly Food,
Beneath each kind is there.

And they who of their Lord partake
Nor sever Him, nor rend, nor break,
Nought lacks, and nought is lost;

The boon now one, now thousands claim,
Yet one and all receive the same,
  Receive, but ne'er exhaust.

The Gift is shared by all, yet tends,
In bad and good, to differing ends
  Of blessing and of woe;
What death to some, salvation brings
To others: lo! from common springs
  What various issues flow!

Nor be thy faith confounded, though
The Sacrament be broke; for know
The Life, which in the whole doth glow,
  In every part remains;
The Spirit which those portions hide
No force can cleave; we but divide
The sign, the while the Signified
  Nor change nor loss sustains.

The Bread of Angels, lo! is sent
For weary pilgrims' nourishment;
The children's Bread, not to be spent
  On worthless dogs profane;
In types significant portrayed,
Young Isaac on the altar laid,
And Paschal offerings duly made,
  And manna's fruitful rain.

O Thou Good Shepherd, Very Bread,
Jesus, on us Thy mercy shed!
    Sweetly feed us!
    Gently lead us!
Till of Thy fulness us Thou give,
Safe in the land of them that live.

Thou who canst all, and all dost know,
Thou who dost feed us here below;
    Grant us to share
    Thy banquet there,
Co-heirs and partners of Thy love,
With the blest citizens above.
      Amen. Alleluia.

APPENDIX II

Origin, Diffusion and Benefits

OF THE GREAT

Confraternities and Sodalities

OF THE CATHOLIC CHURCH

Established for The Promotion of Devotion.

AMONG the many efficacious means favored by the Church for the cultivation of piety among the faithful, and the forming of the character of practical and zealous Christians, that of religious confraternities and sodalities holds a foremost place. And no more striking evidence can be found of the rapid growth and progress of the Catholic Church in the United States than the increase in numbers and in members of these pious associations.

Confraternities are everywhere recognized by the reverend clergy as most important factors in the preservation of the faith and the upbuilding of Catholic character. This is especially true in regard to our young women, who constitute so large a portion of the membership of these confraternities. The gathering of women and girls within the sanctifying influences of these pious societies are the surest guarantee for the preservation of Catholic faith, morals and piety within the home circle, and for the Catholic training of the youth, who will constitute the Church of the future. It requires no argument to show that home influences not only, for the most part, determine the after career of men, but that they are also more lasting in their effects than all others. And who can contribute so much to the influences of the home and family, during the formative period of youthful character than the mothers of to-day, and those who are destined to be the mothers of the future generation of Catholics.

That large body of Catholic young women who, by the nature of their employment, are removed from the beneficent influences of a good Catholic home find in these pious societies the surest shelter and the strongest safeguard against the perilous nature of their environments to Catholic faith and practice. Nor are these societies less beneficial in the influence they must necessarily exercise on the young men, who are enrolled among their members, and who in the near future will constitute the chief bulwark of the Church's strength. So also do the children of tender years who require the constant vigilance of the Church to form them for a pure and noble Christian life find in the sodalities of the Child Jesus, and that of the Holy Angels, associations specially instituted for their welfare, while those wearied with the burdens of age and care find in the practices of piety recommended by these societies their true consolation and solace.

These holy associations, in which a number of persons unite for God's glory and their own spiritual benefit, fit men for all the great undertakings inspired by charity and zeal, and tend to produce men who in every department of life will always be an honor to society and to the Church. But it is in protecting and forming the mind and heart of youth the beneficent results of these sodalities and confraternities are especially marked.

Pope Pius IX., in his decree *Exponendum nuper*, said on this subject: "Nothing is more pleasing to us than to see the faithful, and most especially the young men, whom impiety seeks to ensnare, enrolling themselves in those confraternities whose principal aim is to sustain and animate devotion to the Immaculate Mother of God." And His Holiness, Leo XIII., has likewise taken a lively interest in the sodalities for the young.

And that devout servant of Mary, St. Alphonsus Ligouri, thus expresses himself on the subject: "As associates, by enrolling themselves in the book of the sons of Mary, show their desire to become her children and eminent servants, this good mother treats them in return with distinction, and protects them in life and in death. Thus they can truly say, on entering the sodality, that they have received every blessing.

"Some persons disapprove of confraternities, saying they give

rise to contention, and that many join them for human ends. But as the Church and the sacraments are not condemned because there are many who abuse them, neither should we condemn the confraternities. The sovereign pontiffs, instead of condemning them, have approved and highly commended them, and enriched them with indulgences. St. Francis of Sales, earnestly exhorts laymen to enter into the confraternities. What did not St. Charles Borromeo do to establish and multiply these sodalities? And in his synods he distinctly intimates to confessors that they should endeavor to induce their penitents to join them. And with reason, for these confraternities, especially those of our Lady, are like so many arks of Noe, in which the poor people of the world may find refuge from the deluge of temptations and sins which inundate them in it. We well learn, in the course of our missions, the utility of these confraternities. Speaking exactly, there are found more sins in a man who does not belong to the confraternities, than in twenty who frequent them."

Hence, St. Francis of Sales urges all to join them, and participate in their benefits. "Enter, then, willingly," he says, "into the confraternities of the place in which you reside, and especially those whose exercises are the most productive of fruit and edification, as in so doing you practice a sort of obedience acceptable to God; for although these confraternities are not commanded, they are nevertheless recommended by the Church, which to testify her approbation of them, grants indulgences and other privileges to such as enter them. Besides it is very laudable to concur and coöperate with many in their good designs, for although we might perform as good exercises alone, as in the company of a confraternity, and perhaps take more pleasure in performing them in private, yet God is more glorified by the union and contribution we make of our good works with those of our brethren and neighbors."

CONFRATERNITY OF THE ROSARY OF THE BLESSED VIRGIN MARY.

Among the many pious and excellent forms of prayer practiced by Catholics and favored by the Church, there is none

better adapted to learned and unlearned alike than the Rosary of the Blessed Virgin Mary. It has been truly styled, "An abridgement of the Gospel, a history of the life, sufferings and triumphant victory of Jesus Christ, and an exposition of all our Redeemer did in the flesh, which He assumed for our salvation." All who recite it will find in it a most inexhausted fund of the highest acts of faith, hope, divine love, praise and thanksgiving, with a supplication for succor in all spiritual and corporal necessities, which they always repeat with fresh ardor. The introduction of this celebrated devotion by St. Dominic, about the beginning of the Thirteenth Century, will be found described at length in the life of that Saint.

It consists of fifteen Our Fathers, one hundred and fifty Hail Marys, and fifteen Glorias, to commemorate the fifteen principal Mysteries of our Redeemer's Sacred life, and also to honor his blessed Mother, who had so great a share in all that concerned her Divine Son. Furthermore, we always begin in reciting the rosary, with the Apostles' Creed, the Lord's Prayer, three Hail Marys and Glory be to the Father.

It is a most sublime form of prayer, because it is composed of the most holy and excellent prayers that were ever conceived or pronounced; and it is also most profitable, inasmuch as these prayers from their divine origin are more pleasing and acceptable to God than all other prayers combined.

The first is the *Lord's Prayer*, that heavenly form of prayer left us by our Redeemer, drawn up not by angels or saints, but by Jesus Christ Himself, in which He deigned to teach us how we ought to pray. In this one prayer which is so short and so easy, is contained not only all that we should ask for, but also all the sublime acts of adoration, praise, thanksgiving, love and confidence, comprised in all other books of devotion which were ever written, all other prayers being only a paraphrase or explanation of the Lord's Prayer.

The second is the *Hail Mary*, the first part of which was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel; the second part was composed by St. Elizabeth inspired by the Holy Ghost; and the

third part was added by the Church at the General Council of Ephesus.

The third is the *Glory be to the Father* a sacred verse, which contains an act of supreme adoration to the ever-blessed Trinity, and presents to the majesty of God, not the glory which proceeds from the weak praises of His creatures, not even the glory that results to God from all the labors and great actions of the Saints, but that eternal glory, which the Almighty, as God, possesses in and by Himself, which He has enjoyed from the beginning, and will enjoy for eternity, and which depends so little on his creatures that it would not be diminished if all mankind were destroyed.

When we reflect on the sublime excellence of these prayers, which are the first we learn ; and sometimes the last we understand, we perceive not only the sanctity of the rosary, which is composed of such prayers, but also the respect, humility, confidence and devotion, with which it should be said.

It is a most powerful means of obtaining favors from God, when said with proper dispositions. What motives can incline Him more to mercy than those drawn from the great mysteries of our redemption by Jesus Christ, in whom, and for whose sake alone, we can receive any favor from God? How many public favors, attested by the Church in her public offices, have been obtained by this means! How many private graces are recorded to have been received from the same source! St. Francis of Sales, in attestation of its efficacy, says :—"The Beads are a most profitable way of praying, if you know how to say them properly." And we find it daily practised, highly praised, and recommended by the most eminent Saints in the Church of Christ. It has been strongly recommended to the faithful by many popes, who, to encourage us to practise it, have granted great indulgences to those who do so. It is divided into fifteen decades, or tens, corresponding with the fifteen mysteries of our Redemption : each decade consists of the Lord's Prayer, ten Hail Marys, and Glory be to the Father. These fifteen are divided into three parts, viz., the five joyful, the five sorrowful, and the five glorious mysteries, as follows :

The Five Joyful Mysteries, viz., The Annunciation, the Visitation, the Nativity, the Presentation, the Finding in the Temple are to be said on Mondays and Thursdays throughout the year; and daily from the first Sunday in Advent until the feast of the Purification. The Five Sorrowful Mysteries, viz., The Bloody Sweat, the Scourging at the Pillar, the Crowning with Thorns, the Carriage of the Cross, and the Crucifixion are to be said on Tuesdays and Fridays throughout the year; and daily from Ash-Wednesday until Easter Sunday. The Five Glorious Mysteries, viz., the Resurrection, the Ascension, the Coming of the Holy Ghost, the Assumption of our Blessed Lady, the Coronation of our Blessed Lady are to be said on the ordinary Sundays, and the Wednesdays and Saturdays throughout the year; and daily from Easter Sunday to Trinity Sunday. Those who say the rosary on the Beads without a book should commit the Mysteries to memory.

This division was simple, easily grasped, full of pious thought and kept before the people the chief events in the history of our redemption. It is no wonder that in a time when books were few a devotion that embraced so much spread rapidly. It became the general devotion in all countries of Europe, and the rosary was said by them all, from the King on his throne to the leper and beggar by the wayside; from the learned philosopher to the unlettered peasant, from the brave and gallant officers on land and sea to the men who served under them.

The full fifteen decades form a rosary; that in general use, called a chaplet or pair of beads, consists of five decades, each of a large bead for the Our Father and ten smaller ones for the Hail Marys; where the ends join the chain is continued by three small beads and two larger, a crucifix or medal being attached to the end. These are for introductory prayers, the Creed, Our Father and three Hail Marys, with a Glory be to the Father, etc. These form no part of the rosary properly so called.

When the rosary is said with others, the leader or person saying it, who need not even be a cleric, recites half of each prayer, and the rest recite the other half. After the five decades are said, it is usual to sing or recite the Litany of the Blessed Virgin.

From its institution to the present day the devotion of the rosary has never lost its hold on the affections of the faithful. It became the prayer in which they were gathered together for general or particular wants. When Europe was menaced by the Turks the rosary was recited with fervor, and while the Sodality of the Rosary were walking in solemn procession through the streets of Rome praying for victory to the Christian army, the battle was raging at Lepanto, Oct. 7, 1571, and the Turkish power on the seas was broken forever. It was not the band of men that broke the power which had so long threatened Europe; it was the hand of God put forth in answer to the prayers of the Confraternity of the Rosary.

The reigning Pontiff, St. Pious V., in gratitude for so signal a favor, ordered the first Sunday of October to be observed as an annual commemoration in the Church of St. Mary of Victory. Gregory XIII., his successor, established the Festival of the Rosary, to be celebrated on the same day in all the churches which contain a chapel or an altar dedicated under the invocation of the Blessed Virgin of the Rosary. Clement XI., after another great victory, granted the celebration of the Festival of the Rosary to the Universal Church.

The Confraternity of the Rosary united the faithful in the practice of this devotion, and the numerous spiritual favors granted to it encouraged thousands to join it. When that terrible deluge of iniquity in the last century swept over Europe, destroying so many monuments of Catholic zeal, so many churches, monuments, convents, colleges, schools and pilgrimages, the piety of the nations was chilled, indifference began to prevail; even in those parts where the faith was maintained, the growing indifference seemed to show its deadly influence. Then, in our time, a new devotion arose to make the Rosary more generally said, and to bind the faithful more closely together. This was the Confraternity of the Living Rosary, instituted in France, and approved by His Holiness, Pope Gregory XVI., who granted it the indulgences of the Confraternity of the Rosary.

In the Living Rosary the members of the Confraternity are

divided into bands of fifteen, each of whom recites daily one Our Father and ten Hail Marys, with one Glory be to the Father, each meditating on a different mystery, assigned to the member at the monthly meeting. In this way the whole rosary is offered daily by each band, united in spirit by this mystical bond, and forming in heart a rosary indeed.

All should endeavor to conceive a due esteem for this holy exercise of the rosary, and to impress upon their minds that though so easy, so simple, and hence adapted to the lowest capacity, it is the most sublime and the most profitable form of prayer, uniting vocal prayer with meditation, and the highest contemplation. The prayers that compose it are the most holy and excellent that were ever conceived or uttered; the subject of the meditation is the life, the sufferings, and the triumph of our Divine Redeemer, and the merits and glory of his Blessed Mother.

What is so perfectly admirable in the devotion to the Living Rosary is that combining as it does a number of souls in the exercise of piety, and the fervent practice of virtue, it requires very little of the members individually, whilst it secures to each a full participation in all the advantages and merits of the sodality which they form.

INDULGENCES GRANTED TO MEMBERS OF THE CONFRATERNITY OF THE ROSARY.

If those who are admitted into the Confraternity of the Rosary say, at least once a week, the whole rosary, meditating at the same time on the mysteries of the life, passion, and resurrection of our Lord Jesus Christ, they may gain a plenary indulgence:

1. On the day of their reception;
2. On the first Sunday of every month;
3. On the principal feasts of the Blessed Virgin Mary; provided they visit, if possible, the Church or Chapel of the Rosary.
4. At the hour of death;
5. An indulgence of one hundred days for each Our Father

and each Hail Mary, every time they recite the whole rosary, or a third part of it.

For gaining these indulgences, it is necessary that they should devoutly approach the sacraments of Penance and the Blessed Eucharist, and offer up some prayers to God, on the day of each communion, for the usual intentions. Those who are not capable of meditating may gain the above indulgences by reciting the rosary with devotion.

Those who belong to a Society of the Living Rosary, and recite the part of the rosary assigned to them, may gain a Plenary Indulgence:

1. On the first festival after their admission;

2. On the third Sunday of each month;

3. On the solemn feasts of Christmas, the Epiphany, the Circumcision, Easter, the Ascension, Corpus Christi, Pentecost, and Trinity Sunday; also, upon all the festivals of the Blessed Virgin, provided on those days they approach devoutly the sacraments of Penance and the Holy Eucharist, and offer up some prayers in a church.

4. An indulgence of a hundred days every time they recite their part of the rosary during the week; and an indulgence of seven years and seven times forty days, every time they recite it on Sundays and festivals. These indulgences may be gained by those who are lawfully prevented from going to church, provided they perform some other works of piety substituted by their confessor. The above plenary indulgences are applicable to the souls in purgatory. The indulgences attached to the recital of the rosary are also attached to the Living Rosary.

In considering the number and extent of these indulgences, the faithful are furnished with the strongest inducement to join in the practice of a devotion, whereby they may expiate the temporal punishment which ordinarily remains due to sin after the eternal punishment which it deserved is remitted in the sacrament of Penance.

THE THIRD ORDER OF ST. FRANCIS.

THE Third Order of St. Francis was established by the Saint in 1221, at Poggi Bonzi, in Tuscany, and at Carnieso in the valley of Spoletto, for persons of both sexes, married or single, living in the world, united by certain rules and exercises of piety compatible with a secular state, none of which oblige under sin, but are laid down as rules for direction not binding by vow or precept. The rule for the Third Order was written by the Saint himself, though Pope Nicholas IV. made some additions to it. St. Francis left it only a congregation or confraternity, not a religious order. In the course of time the men and women of this Order associated themselves into communities, keeping inclosure, each sex separated, and binding themselves by the solemn vows of poverty, chastity, and obedience; and in order that those who did not join these communities, and remained in the world, might not be deprived of the great benefits of the Cord of St. Francis, Pope Sixtus V., in the year 1585, instituted the Arch-Confraternity of the Cord of St. Francis in the city of Assisium, in Italy. And in 1587 he granted absolute faculty and power to the most Rev. Father Francis of Toulouse, general of the Friars Minor, and to his commissary-general, and to all other generals and commissary-generals of the same Order, for the future to erect the said confraternity of each of his, or their convents over the whole world, provided the Friars Minors Conventuals, at the same time, have no confraternity or convent in the same place.

The Third Order rapidly extended itself to other parts of Italy, to France, England, Ireland, Germany, Spain and Portugal; and later to the New World. A chronicler relates that, in the year 1686, there were no less than 180,000 Tertians in India. In 1689, upward of eighty grandees, wearing the habit of the Third Order, and over it the collar of the Golden Fleece, walked in a procession at Madrid.

Nor need we be astonished at the wonderful progress of the Order, when we consider the great sanctity of its founder, the wisdom portrayed in the rule itself, and the protection, favors

and indulgences the Sovereign Pontiffs have continually bestowed upon it, from Honorius III., who approved the rule by word of mouth in the lifetime of the Saint to his present Holiness Leo XIII.

None can be admitted into this order but such as hold true Catholic doctrine, and are faithful children of the Church. They must have no public stain on their character, and must be of irreproachable morals; free from animosity, and not of a querulous disposition. The members of the Order are expected to live in peace and charity with all men. They must be very compassionate toward their sick members, assist at the burial of the dead, and pray for them. The observances required of those who enter this Order may be modified or commuted; and in any case but little is exacted beyond what every good Catholic is in the habit of practising; whilst almost incalculable spiritual favors and privileges are offered in return.

While dispensations are readily granted to such members as are unable to observe the letter of the rule, we must also remember that none should seek admission into the Order but such as have a fair prospect of being able to fulfil its ordinances, and are desirous to do so.

Speaking of the spiritual advantages of the Order, Father Brunel says: Although we are all commanded to aspire to a high degree of perfection, still we are not all called upon to observe the same practices. Amongst the various means pointed out, some are of precept,—such as prayers, penitence, watchfulness, and the like; whilst others are of counsel, such as to sell all we have and give the price to the poor, and so forth. Those who follow these counsels deserve special praise, and will receive special rewards; yet those who do not follow them merit neither blame nor punishment. The difference of our organization is such, that the same route does not suit all. Thus, some aspire to the difficult way, whilst others seek the more easy, though both lead to the Kingdom of God. The Holy Ghost distributes His gifts according to His will; it is for each one of us to endeavor to learn what it is God requires of us, and to follow faithfully the light of grace. Let him who cannot soar like the eagle

fly like the sparrow; and if he remain in the turmoil of the world, let him at least avoid its corruption.

We need not think there is no other asylum for virtue and perfection than the solitude of the cloister. Our legislator and model, Jesus Christ Himself, only remained forty days in the wilderness, whilst he spent the rest of his mortal life in the world. St. Jerome was consulted by certain pious persons, alarmed at the thought of living amidst the turmoil and dangers of the world, and he replied: "No matter where your body dwells, provided your soul is not of the world." And thus it is that without requiring us to withdraw from the world, the Third Order offers us the consolations of a religious life. This holy rule helps us to observe the commandments of God and the Church; it is full of good precepts and wise counsels; and the example of the many holy persons who have sanctified themselves in the Order, cannot fail to stimulate us in the practice of virtue.

It must be remembered too that by uniting himself with their intention, the Tertian participates in the prayers and good works of all the various branches of the Franciscan Order, extending, as it does, over the whole of Christendom. Nor are the advantages confined to this life; for, when he shall have been called hence, prayers, masses, and good works will still be offered up for the repose of his soul. And there is yet another privilege which we will give in the words of St. Francis himself: "Finding myself on the side of Mount Alverno, absorbed in the thought of the Passion of our Lord Jesus Christ; the Son of God, after having imprinted on me the marks of His crucified body, said to me: Knowest thou what I have done to thee? I have marked thee with My stigmata, so that thou hast become My veritable cross-bearer; and as on the day of thy death I descended into Limbo, and drew forth, by the merits of thy wounds, all the souls that were there, thus then, also, that thou mayst be conformable to Me in thy death, as thou hast been in thy life, thou wilt descend into Purgatory each day of thy anniversary (4 Oct.), and, by the merits of My stigmata, deliver all the souls of thy three orders that are there; and the next day thou wilt lead them into eternal joy."

Before concluding this brief notice, we cannot help referring to the multitude of holy persons, illustrious by birth and sanctity, who were members of the Third Order of St. Francis. In the fourteenth century, out of eleven saints canonized by the Church, eight were of the Third Order, namely, St. Clare of Monte Falcone, St. Elzear and St. Delphine, Count and Countess of Arrian, St. Louis, King of France, St. Elizabeth, Queen of Portugal, St. Roch, St. Bridget, Queen of Sweden, and St. Catherine her daughter; and later the Church has placed in the ranks of the saints upward of thirty Tertians; she has beatified forty-five martyrs, and about three hundred confessors, virgins, and widows, also members of the Third Order.

Besides these canonized and beatified Saints, the Third Order of St. Francis has given to the world no less than six Popes; these are Gregory IX., Nicholas III., Martin VII., Alexander VIII., Pius IX., and his present Holiness Leo XIII. The Order has produced a number of founders and foundresses of religious orders grafted on the Third Order, such as the Blessed Isabella of France, who founded the Urbainists, St. Bridget, who established the Congregation of the Holy Saviour, St. Colomban, the Jesuats, the Blessed Charles of Mount Carmel, the Hieronymites, the Blessed Angelina de Cobare, the community of the Third Order of St. Elizabeth, St. Francis, the Oblates, St. Francis of Paul, the Minimes, the Blessed Jane of France, the Annonciades, the Blessed Angela of Brescia, the Ursulines, the Blessed Maria Longa, the Capucinesses, St. Ignatius, the Jesuits, St. Colette, a reform of the Clares, the Duke Amedeus of Savoy, who founded the Knights of St. Maurice, Cardinal Berulle, the founder of the Oratory of Jesus in France, and M. Olier, who established the celebrated House of St. Sulpice in Paris, and settled Montreal, Canada.

Besides these there have been cardinals, archbishops, bishops, canons, and priests, almost without number; a hundred and thirty-four crowned heads, emperors, empresses, kings, and queens are enumerated, besides princes, princesses, nobles, magistrates and learned men. To this list of the great ones of the earth we may add multitudes of the poor and middle classes,

who, though less distinguished on earth, will be found equally glorious in heaven. Thus it will be seen that the Third Order of St. Francis has flourished in all climes, from the icy regions of the north to the burning sun of the east. Nor has it been confined to any particular rank; its holy rule has been as well received and as faithfully observed in the emperor's palace as in the peasant's cot.

All faithful Christians, men and women, as already stated, who are come to the years of discretion, may be admitted into this confraternity. Let us, then, not be ashamed to do what so many crowned heads and nobles of the highest degree have done, with such spiritual advantage and perpetual memory of their name.

The cord may ordinarily be given by any superior or prelate of the Order, or by a priest delegated or empowered to do so, on any Sunday, holiday or feast of the Seraphical Order according to the local superior's pleasure. The cord is made of hemp, flax, wool, or cotton, but not of silk; and as to the color, it may be white, light gray or dark gray. It is commonly made up and woven of three small cords, and generally has three knots on that part which hangs down to the knee, besides another large knot which keeps the cord girt. It is to be worn over the undermost garment, about the middle, hanging down at the right side. It must be blessed by a prelate or superior of the Order. And if the blessed cord you have received happens to be lost, broken, or worn out, take another, even not blessed, and wear it as the former, but use your endeavors to get it blessed, or to procure one that has been blessed.

The Archconfraternity of the Cord of St. Francis, however, is quite distinct from the Third Order, the latter being a real religious order like any other recognized by the Church, while the former is simply a sodality or confraternity, like that of the Scapular, Immaculate Heart of Mary, etc.

The Third Order of St. Francis is, as explained, principally intended and adapted for persons of both sexes, single and married, living in the world; and though communities have been formed of brothers or of sisters of the Third Order, that

have made solemn vows and become cloistered, this did not alter the nature and object of the Third Order itself as founded by St. Francis, and approved by many Sovereign Pontiffs, and as it still subsists.

The only obligation on the members of the confraternity is to wear the cord, but it is the pious custom, and it is recommended that each one should daily recite five Our Fathers, five Hail Marys and five Glory be to the Father, in honor of the five stigmas of St. Francis; and that all the members should likewise conform, as far as they can, to the spirit and practices of the rules of the Third Order associated with the Holy religious whom they revered. Hence sprang up forms of affiliation to satisfy the piety of the faithful. The Franciscans, as elsewhere described, have a third order instituted by their seraphic founder himself, for persons living in the world, who receive a habit, and follow the rule modified to suit their conditions in life. Then too, as shown, they instituted the Confraternity of the Cord of St. Francis, not an order but a simple association, without the obligations attached to the Third Order. The Dominicans also have their third order, and similar confraternities; but while the affiliation of these two orders, sharing in the prayers, masses, labors and austerities of the sons of St. Francis and St. Dominic have numbered thousands, the confraternity connected with the order of Friars of our Lady of Mount Carmel numbers its associates among the faithful by millions, and has them in all lands; so that it has become, we may say, less a confraternity than a general devotion.

CONFRATERNITY OF THE SCAPULAR OF OUR LADY OF MOUNT CARMEL.

THERE has been no confraternity, or practice of devotion more approved of, or more generally spread throughout the Christian world than that of the holy scapular of Mount Carmel. Its origin and meaning need some explanation: As religious orders spread in the Church, and gathered into cloisters and convents, many who were called by God to the way of perfec-

tion, by the practice of the evangelical counsels, exerted in turn an influence on the pious among the laity many of whom were by marriage, or the duties of their state of life unable to devote their lives to God's service in religious orders, and who had, in fact, not been called by Providence to that state. Still, piety led them to desire to be.

ORDER OF OUR LADY OF MOUNT CARMEL.

The Order of Mount Carmel claiming in a manner descent from the Prophets and Eliseus and their disciples received a rule from the Blessed Albert, Patriarch of Jerusalem in 1209; and, after its approbation by the Holy See, the order spread over western Europe. One of the most illustrious generals of this order was St. Simon Stock, a native of Kent, England, noted for his tender piety, and his devotion to the Blessed Virgin. His piety was rewarded by a vision, in which she appeared to him, and handed to him the brown scapular, similar in color and material to that worn by his order, promising special graces to those who should wear it devoutly. The new devotion was not adopted without examination; the facts were submitted to learned theologians and evidence that would convince any jury of reasonable men convinced those pious and learned men that the vision was authentic. The Sovereign Pontiffs authorized the use of this new devotion. The fruits of salvation that attended it proved that the finger of God was really there, and it was encouraged, not only by grants of indulgences, but by the establishment of a festival in honor of Our Lady, under this title. Besides many Popes of former days, says a pious author, we know that several nearer to our own times, as Clement X., Clement XI., Clement XII., Benedict XIII., and XIV. wore the holy scapular with great veneration. Among princes we find that Edward I. and Edward II., Kings of England, the Emperors Ferdinand II. and III., the Empress Eleanora, the Kings of Spain and Portugal, and almost all the princes and princesses of their courts, were enrolled in the confraternity of the scapular. Among the Kings of France, St. Louis, Louis

XIII., Louis XIV, Louis XV., and his devout consort Mary Leczinska of Poland, as likewise the Dauphin, father of Louis XVI., all considered it an honor to wear the livery of the Queen of Heaven.

The advantages possessed by the Confraternity of the Holy Scapular are as follows: First, it is not of human invention; secondly, it is favored with the special protection of the Queen of Heaven; thirdly, it has the promise of eternal salvation; fourthly, it makes us participants in all the good works of the Carmelite Order; fifthly, it has been favored by God with many graces and miracles, ever since its first institution; sixthly, it avails much to shorten the sufferings of Purgatory; seventhly, it places within our reach numerous indulgences.

Pope Clement VII. further extended these privileges by making all members of the Confraternity of the Scapular participants of *all pious actions*, which are performed throughout the whole Church of God. And Sixtus IV. granted to the members of the Scapular all the privileges, indulgences, graces, and favors which are granted to the Cord of St. Francis, to the Rosary of Our Blessed Lady, or to any confraternity whatsoever, so that they do enjoy them as much as if they were really members of these sodalities, by reason of their communication in privileges with the order of Carmelites. What more is wanting to give a high idea of this association, and to prove its beneficial effects?

"The members of the Confraternity of the Holy Scapular," writes the famous Father Colombière, S. J., "have a great advantage over all the other clients of the Blessed Virgin, for, as they openly profess their allegiance to their divine Mistress, by wearing her habit, *she is on that account obliged, as it were, to assist and favor them on all the occasions in which they stand in need of her protection.*"

To participate in the benefit of the confraternity, it is necessary to be received into it by a priest duly empowered. He delivers to the new member a scapular, consisting of two pieces of brown, woolen cloth, connected by bands, which he blesses. This must be worn so that the ends are on the breast and back,

and must be worn constantly. If the first one is worn out or lost, another can be obtained, when needed, and will not require to be blessed.

To be a member of the Confraternity of the Scapular, that is to be entitled to share in the merits and good works of the whole order of Mount Carmel, to have a right to the personal indulgences of the confraternity no special prayer, fast, or abstinence has been prescribed by the Church, so the devout client is at liberty to offer to the blessed Patroness of Mount Carmel, any tribute of prayer and praise which his devotion may suggest, which, as it is voluntary, will be the more meritorious. It is, therefore, an erroneous idea, that the members should daily recite seven Our Fathers and seven Hail Marys, in order to be entitled to the privileges and indulgences of the confraternity. It is true the members (and they only) gain an indulgence of forty days by reciting those prayers; but they are not bound to do so, nor do they lose anything but that partial indulgence, by not saying them.

Some persons are deterred from embracing the devotion of the Scapular, by the idea that they would thereby be obliged either to recite the office of our Blessed Lady, or to abstain from meat twice a week; whereas they may be good members of the confraternity, and enjoy most of the advantages of it, as has been already stated, by simply wearing the Scapular.

OTHER SCAPULARS.

THERE are four other scapulars to which likewise many graces and indulgences are attached. These are as follows:

I. THE SCAPULAR OF THE SEVEN DOLORS.

THIS scapular, of the order of Servites, or servants of Mary, was founded in the year 1133 by seven noblemen of Florence, viz., Bonfilius Monaldius, Bonajuncta Manetti, Manettus Antellensis, Amideus de Amideis, Uguccio Uguccionis, Sosteneus de Sosteneis, Aleaius de Falconeriis, to whom the Blessed Vir-

gin appeared, commanding them to wear a black habit in memory of her Seven Dolors.

II. THE SCAPULAR OF THE IMMACULATE CONCEPTION.

Of the order of the Theatines, or Regular Clerks, which was founded by St. Cajetan of Vicenza, and Peter John Caraffa, who afterward became Pope Paul IV., and died in 1559.

III. THE SCAPULAR OF THE MOST HOLY TRINITY.

Of the order of Trinitarians for the Redemption of Captives, was established in the twelfth century by St. John de Matha, and St. Felix de Valois. These religious wear a white habit, with a cross of red and blue on the breast, as shown by an angel to St. John de Matha, and in which the Blessed Virgin appeared to St. Felix de Valois.

These three scapulars, like that of our Lady of Mount Carmel are each made of two small pieces of woolen cloth. When worn together with the Scapular of Mount Carmel, all four pieces square, or nearly so, are sewed together like the leaves of a book, and four more pieces precisely similar are sewed in like manner. These two parts—four pieces in each—are joined by two bands of tape, about eighteen inches long, so that one part falls on the breast, the other on the back.

The largest piece usually is the Scapular of Mount Carmel; the second, which is somewhat smaller, is that of the Seven Dolors, and is of a black color; the third is that of the Immaculate Conception, and is still smaller and of a blue color—a color the emblem of resignation to Mary, and also the color of her mantle.

The Scapular of the Most Holy Trinity is white, and the smallest of the four. In the middle of it there must be a cross, also of wool, one arm of which must be red, the other blue. All these colors, as well as the cross, must be visible. The Redemptorist Fathers have also the power to give these three scapulars. The only requirement for obtaining all the indulgences and graces attached to these three scapulars is to receive them

from a priest empowered to grant them, and to wear them always. If one should lose or wear out the scapular, he can take another in its stead. Those who either through carelessness, or even through malice, may neglect to wear it, or have laid it aside, can again resume it and gain all the indulgences and privileges as formerly. The Scapular of the Most Holy Trinity only is excepted; for, according to the declaration of Innocent III., it must be blessed as often as it is renewed.

IV. THE RED SCAPULAR OF THE PASSION AND OF THE SACRED HEARTS OF JESUS AND MARY.

This scapular has, on one side, the figure of our Lord on the Cross, surrounded by the instruments of His Passion, and, on the other side, the hearts of Jesus and Mary. This scapular originated in a revelation to a Sister of Charity, July 26, 1846, the eve of the Octave of the Feast of St. Vincent de Paul, while she was praying in the chapel, before the hour of benediction. This scapular, which the Lord held in His Hand in the vision was red in color. Around the crucifix were the words: "*Sacred Passion of our Lord Jesus Christ, save us!*"

On the opposite side of the scapular, around the two hearts, were written the words: "*Sacred Hearts of Jesus and Mary protect us!*"

This apparition of our Lord, holding in His hand the Scapular of the Passion, was repeated several times. On the festival of the Exaltation of the Holy Cross, 1846, it appeared to her again, when our Divine Lord said to her: "*All those who wear this scapular shall receive, on every Friday, a great increase of Faith, Hope and Charity.*

In June, 1847, the Superior-General of the Congregation of the Mission submitted to the Holy See the particulars of all these visions. The Sovereign Pontiff, by a Rescript of the 25th of June, approved of the object of these extraordinary favors, and authorized the Superior-General to institute the new scapular to which he was pleased to attach many indulgences.

CONFRATERNITY OF THE SACRED HEART OF JESUS.

THE devotion of all devotions, says St. Ligouri, is to love Jesus Christ by thinking frequently on the love which that amiable Redeemer has borne and bears to us. A devout author weeps, and has just reason to weep, at the sight of the great number of Christians, who attend to the practice of various devotions, but neglect this great devotion; and of the multitude of preachers and confessors who inculcate many pious practices, but do not speak on the love of Jesus Christ; although, in truth, the love of Jesus Christ should be the principal, and even the only devotion of a Christian. Hence the sole care of preachers and confessors should be to recommend continually to their hearers and penitents the love of Jesus Christ, and to inflame them with it. The love of Jesus Christ is the golden chain that unites and binds souls to God.

It was for the sole purpose of gaining our love that the Eternal Word came into the world. "*I am come to cast fire on the Earth; and what will I, but that it be kindled.*"—Luke xii. 49. And the Eternal Father has sent Jesus Christ into the world that he might manifest to us his love, and thus gain our love; for the Father has declared that he loves us, inasmuch as we love Jesus Christ. "*The Father Himself loveth you because you have loved me.*"—John xvi. 23. And he admits us to bliss in proportion to our conformity to the life of Jesus Christ. "*Whom he foreknew, he predestined to be conformable to the image of his Son.*"—Rom. viii. 19. But this conformity we shall never obtain, nor even desire, unless we attentively meditate on the love which Jesus Christ has borne us. And the devotion to the heart of Jesus is nothing else than an exercise of love to so amiable a Lord. The spiritual object of this devotion is the love with which the heart of Jesus burns towards men; for, as we read in so many passages of the holy Scriptures, love is commonly attributed to the heart. "*My son, give me thy heart.*"—Prov. xxiii. 26. "*My heart and my flesh have rejoiced in the living God.*—Ps. lxxxiii. 3. "*The God of my heart, and the God that is my portion forever.*"—Ps. lxxii. 26. "*The charity of God is poured*

forth into our hearts by the Holy Ghost, who is given to us." Rom. v. 5.

The Sacred Heart of Jesus Christ made man is the material or sensible object of this devotion. The heart being the seat of all affections, the Most Sacred Heart of our Lord is proposed to our devotion, as being the seat and sanctuary of that love wherewith He loved us and gave Himself for us. Thus in addressing ourselves to that Sacred Heart as it is united to the blessed Humanity, and therefore to the Divine Person of the Word, we in an especial and peculiar manner, honor the love which burned therein for man.

This devotion is specially intended to make reparation for the outrages committed against the Heart of Jesus during His mortal life; outrages which continue to be committed against Him in the adorable Eucharist, which is the Sacrament of His love.

It was for this purpose that our Lord revealed to Blessed Sister Margaret Mary Alacoque, a French Visitation nun, in the latter part of the seventeeth century, that he wished the festival and devotion of the Sacred Heart to be instituted in the Church. Her biographers relate that being one day in prayer before the Blessed Sacrament, Jesus showed her His Heart surrounded with thorns, surmounted by a cross, and placed upon a throne of fire; and that he said to her:

"*Behold the Heart that has so loved men, and has spared nothing to testify its love for them, even to the consuming of itself for their sake; but, in return, receives from the generality of mankind nothing but dishonor and ingratitude. What afflicts me most is, that hearts which treat me thus have been consecrated to me.*"

Thereupon our Saviour bade her seek to procure the celebration of a particular festival in honor of His Divine Heart on the first Friday after the Octave of Corpus Christi; and this for these principal intentions:—

1. That Christians might return Him thanks for the ineffable gift bestowed upon them in the Blessed Eucharist.

2. That they might repair, by their homage and adoration, the

irreverence and contempt with which He has been treated by sinners in this most Holy Sacrament.

3. That they might give Him the honor due unto Him, but withheld from Him in many churches, where He is so little loved, revered and adored.

And He promised to abundantly pour out the riches of His Heart on all who should practice this devotion, not only on the feast itself, but on other days when they visited the Blessed Sacrament.

Confraternities of the Sacred Heart have been established in every part of the Church to which numerous indulgences have been attached. Clement XIII., Feb. 6, 1765, permitted several churches to celebrate the feast, which, in 1856, was extended to the whole Church.

The only thing required of the members in order to obtain the privileges attached to the Confraternity, after having been admitted by a duly authorized priest, is to say every day the Lord's Prayer, the Hail Mary, and the Apostle's Creed once, with the following aspirations:

O sweetest Heart of Jesus, I implore
That I may ever love Thee more and more.

ARCH-CONFRATERNITY OF THE MOST HOLY AND IMMACULATE HEART OF MARY FOR THE CONVERSION OF SINNERS.

THE Arch-confraternity under this title was established at Paris by the saintly Abbé Desgenettes, curé of Notre Dame des Victoires, December 16, 1836. It received the Pope's approval, April 24, 1838, with the privilege of aggregating to itself other similar associations. The principles on which the devotion is founded are (*mutatis mutandis*) similar to those on which are based the devotion to the Sacred Heart of Jesus. As in the one case the Sacred Heart of Jesus is worshiped because of its union with the Person of the Word, so in the other the Immaculate Heart of Mary is venerated (with Hyperdulia), because of its union with the person of the Blessed Virgin. In both cases the physical heart is accepted as the natural symbol

of the virtues and compassion of Jesus and Mary, though of course the difference of perfection between them is infinite. The primary object of this confraternity is to pray for the conversion of sinners and of persons in error; and it has pleased God to answer its prayers in a most remarkable manner.

The devotion to the Immaculate Heart of Mary originated with John Eudes who died in 1680, and was the founder of a congregation of priests. Pius VI., in 1799, permitted a local celebration of the feast, but without proper Mass and office, and Pius IX., in 1855 extended the feast to the whole Church. The feast, with special Mass and office, is kept on the Sunday following the Octave of the Assumption, or on the third Sunday after Pentecost.

The only thing required of the members, after their names are registered, is to recite every day the Hail Mary for the intentions of the Association.

CONFRATERNITY OF THE BLESSED SACRAMENT.

THE object of this confraternity is the adoration of our Lord Jesus Christ in the Blessed Sacrament of the altar. For, as His Sacred Body is substantially and really present under the appearances of bread and wine, and has its residence on our altars, not only occasionally but continually that it may never cease from bestowing blessings on mankind, and administering consolations to them in all their necessities, it has a claim on our perpetual gratitude, and demands without interruption our thanks, our love, and our homage.

For the fulfillment of this duty the members of this confraternity "enter into a holy partnership and agreement to discharge by their united endeavors, that debt of *perpetual adoration*, which no one singly can perform, on account of his unavoidable occupations and the cares of life. In consequence of such an association, the worship and honor rendered to Jesus Christ in the Blessed Sacrament, by each member of it, is made the act of all, and continually recommends all to the divine favor and protection. They contract a close union with Jesus Christ;

they enter into a more special society with the angels and saints, and into a communication in all good works with many holy persons, members of the association throughout the world."

It is also an object of this association to make, as far as they are able, reparation to Jesus Christ for the many profanations of and acts of disrespect toward the Most Holy Sacrament by unbelievers, sinners, irreligious Catholics, and, perhaps, even by themselves.

Each member is allotted one hour in the course of every year, or much oftener, according to the number and devotion of the associates, to be devoted to acts of worship and adoration in presence of the Blessed Sacrament.

Should a member be prevented by any unexpected cause from performing his religious engagement on the day or hour appointed, he may choose some other day, or appoint a substitute in his stead.

Those who are prevented on account of distance or other sufficient reasons from performing their act of adoration in a church, before the Blessed Sacrament, may do so at home, or while traveling, or while at their work, provided that, while so doing, they entertain the desire of fulfilling the purposes of the association, that they direct their thoughts to the nearest church or chapel where the Blessed Sacrament reposes, and adore Jesus residing therein for the love of men.

INDULGENCES GRANTED TO MEMBERS.

MEMBERS of the confraternity may obtain a plenary indulgence, on condition of confessing their sins, and receiving the Holy Sacrament worthily, on the day of enrollment; also in the moment of death after invoking, at least with the heart, the Holy name of Jesus and fulfilling the condition of confession and communion, and other plenary and special indulgences on special days and conditions.

SOCIETY OF ST. VINCENT DE PAUL.

The great Saint from whom this society takes its name, established many works of benevolence. Among other things he procured the foundation of several great hospitals and also asylums for foundlings and children exposed to great distress. He likewise founded asylums for poor old men, and a hospital for galley slaves. All these establishments he settled under excellent regulations and supplied with large sums of money.

THE Society of St. Vincent de Paul is an arch-confraternity, and the "Conferences" which constitute it are confraternities. The object of this society is to render assistance to the poor. It was established in Paris in the year 1833. At that period many Catholic students, while attending lectures in Paris, were brought into contact with other students of various ways of thinking—Materialists, Deists, St. Simonians, Fourierists, etc.—and debated with them frequently in a historial society subjects of general interest. Among these Catholic students was Frederic Ozanam, the celebrated writer. In regard to Christianity, the freethinkers admitted that "it *had* certainly accomplished great things," but, they contended, "its ancient spirit had fled, and that great practical enterprises could no longer owe to it either their inspiration or their vitality." "What do you *do*"? they asked of the Catholics. "You are full of talk and theory, but there it ends." This taunt made a deep impression on Ozanam and his associates; and at a meeting attended by five or six of them, after some discussion, one of them cried out: "Let us found a Conference of Charity." The suggestion, or inspiration, was at once acted on. They determined to go to Sister Rosalie, then Superioress of the Sisters of St. Vincent de Paul, and obtain from her the names of persons or families in distress; whom the members of the new conference could visit. M. Bailly, a worthy layman, who was personally acquainted with many of the Paris clergy, was made president. Rooms were secured, and the first Conference, attended by eight young students—Ozanam, Letaillandier, Devaux, Lamache, Lallier, Clavé, and two others—was held in May, 1833. They chose St. Vincent de Paul as

their patron. M. Faudet, the curé of St. Etienne du Mont, of whom M. Bailly was a parishioner, favored the new work among the poor of his parish.

In due time a set of rules for the conduct of meetings and the administration of relief were drawn up by M. Bailly and adopted. The objects of the new society were stated to be—(1) "to encourage its members, by example and counsel, in the practice of a Christian life; (2) to visit the poor and to assist them when in distress, as far as our means will permit, affording them also religious consolations; (3) to apply ourselves, according to our abilities and the time which we can spare, to the elementary and Christian instruction of poor children, whether free or imprisoned; (4) to distribute moral and religious books; (5) to be willing to undertake any other sort of charitable work to which our resources may be adequate, and which will not oppose the chief end of the society."

In 1835, the conference having grown by the accession of many new members, it was decided to divide it into sections, which should serve as new centres, in order the more effectually to carry on the work of charity in the crowded quarters of Paris. This step foreshadowed, and made possible the extension of the society to other cities and countries.

The new sections formed were called "Conferences," and the aggregate of the conferences, was called the "Society of St. Vincent of Paul."

The administration of the society has since remained in the hands of laymen, in union with, and subordinate to, the clergy. Its lay character, we are told, greatly favored its extension at the time of its formation, as it was enough for a society or enterprise of any kind at that period to have an ecclesiastic at its head, to be denounced in the press and the *salons* as an "*œuvre Jesuitique.*"

As the object of the society consists in visiting and relieving the poor, many special works of charity have been organized in connection with it. Among these special works may be mentioned clothing depots, crêches, boarding out with farmers, visits to prisons and hospitals, and securing work for laborers

and women out of employ. On urgent occasions also the society will give extraordinary assistance; as, for instance, when it sent money for the terrible Irish distress in 1847 and 1848.

In 1853, the Paris Conferences numbered over 2000 members and had over 5000 families on their visiting lists. The society had already spread to England, Ireland, Spain, Belgium, America and Palestine.

Popes Gregory XVI. and Pius IX. granted it ample indulgences; and the latter, in 1853, gave the Society Cardinal Fornari as its Cardinal Protector. In 1876, the number of conferences in all parts of the world, had increased to 6000; and in the following year more than seven millions of francs were expended by the society in relieving distress.

ARCH-CONFRATERNITY OF THE GUARD OF HONOR OF THE SACRED HEART OF JESUS.

This beautiful devotion of the Guard of Honor of the Sacred Heart of Jesus originated in the monastery of the Visitation of Holy Mary of Bourg (Ain) France, on the 13th of March, 1863. Its diffusion has been rapid; it counts to-day numerous confraternities canonically erected, and several millions of members. His Holiness Pope Pius IX., of happy memory, was a member of the Guard of Honor, and His Holiness Pope Leo XIII., with many other prelates, is also a member of the Guard of Honor.

The patrons of the Guard of Honor are; Our Lady of the Sacred Heart; St. Joseph; St. Francis of Assisi; St. Francis of Sales; and Blessed Margaret Mary.

The object of the Guard of Honor is to respond to this sorrowful complaint of our Lord: "My Heart has expected reproach and misery. And I looked for one that would grieve with me, but there was none; and for one that would comfort me, and found none." (Ps. 68.)

The object which this Archconfraternity proposes to its members is to render a truly perpetual, and uninterrupted worship of glory, love, and reparation to the most Sacred Heart of

Jesus, which *visibly wounded* once with the lance on the tree of the Cross is *invisibly wounded*, every day, by the forgetfulness, ingratitude, and sins of men.

In order to accomplish this object the associates accept one hour in the day, called the HOUR OF GUARD, which is marked by their name upon a dial, and during which, *without being obliged to change anything in their ordinary occupations*, they endeavor every day to glorify, to love and to console the Sacred Heart of Jesus, in suggesting to themselves, according to their preferences, or their dispositions the admirable sentiments of the three first *Guards of Honor :* Mary, John and Magdalen, when at the foot of the Cross, they assisted at the immolation of the great Victim of Calvary, and at the mysterious opening of His Heart by the lance.

The members may select the hour that best suits them ; and they terminate with a prayer according to the intentions of the Sovereign Pontiff

One of the practices especially recommended to the associates is to offer to the Eternal Father *particularly during the hour of Guard*, the most precious Blood and Water which flowed from the wound of the Heart of Jesus. With Mary, the *immolated love !* they unite themselves, as *voluntary victims*, to Our Lord, perpetually immolated on altars, and co-operate with Him, by their own sacrifices for the salvation of the world.

As has already been said, the associates are not in any way obliged to *change anything in their ordinary occupations*, but at the appointed moment they station themselves *in spirit* at the Post of Love THE TABERNACLE, and there after having excited in their heart some sentiment of grief and contrition, at the remembrance of so many sins that are daily committed, they offer to Jesus their thoughts, words, actions, sufferings, and also the desire they have *to console* His Adorable Heart by their love.

They try then to keep themselves united to our Lord as much as possible, until the Hour of Guard is over, to produce some acts of love, and even, if they can, to make a slight sacrifice, but every one may follow freely in this the impulse of his piety and of his heart.

Promises of Our Lord to Blessed Margaret Mary in favor of those devoted to His Sacred Heart.

1. I will give them all the graces necessary for their state of life.

2. I will establish peace in their families.

3. I will console them in all their difficulties.

4. I will be their assured refuge in life, and more especially at death.

5. I will pour out abundant benedictions on all their undertakings.

6. Sinners will find in my Heart the source and infinite ocean of mercy.

7. Tepid souls shall become fervent.

8. Fervent souls shall advance rapidly to great perfection.

9. I will bless the house in which the image of My Sacred Heart will be exposed and honored.

10. I will give to priests the power of moving the most hardened hearts.

11. Persons who propagate this devotion shall have their names inscribed on My Heart, and shall never be effaced from it.

12. I promise thee, in the excess of the mercy of My Heart that its all powerful love will grant to all those who receive Communion on the first Friday of every month for nine consecutive months, the grace of final repentance, and that they shall not die under My displeasure nor without receiving the Sacraments, and My Heart will be their secure refuge at that last hour.

SODALITY OF THE CHILD JESUS.

THE object of this sodality which is principally intended for children who have not as yet made their first Communion is "to keep up amongst its youthful members the spirit of innocence and piety, by honoring in a special manner, the Holy Child Jesus, and by placing them under the protection of His Blessed Mother, and of St. Joseph His Foster Father."

The children who belong to this sodality must attend Mass

on Sundays and holy days of obligation, must go to confession at least every two months, study their catechism diligently, and avoid all evil habits.

The members shall each on admission receive a medal of the Child Jesus, and a badge bearing the title of the sodality. This sodality is to be commended, as it forms the youthful heart to virtue and piety.

SODALITY OF THE HOLY ANGELS.

This sodality is intended to honor in a special manner the Holy Angels under the protection of the Blessed Virgin, the Queen of Angels. It was instituted for persons who have made their first Communion, but who are too young to join the Sodality of the Blessed Virgin. The members are required to attend Mass with devotion on Sundays and holidays of obligation, and to recite the office on Sundays. They should, also, receive Holy Communion once a month, and on the principal festivals of the year; and conform to the rules that their spiritual director may establish for their guidance.

THE SODALITY OF THE BLESSED VIRGIN MARY.

The Sodality of the Blessed Virgin Mary was established in the Roman College of the Society of Jesus, Dec. 8, 1563; and on Dec. 5, 1584, it received the approbation of Pope Gregory XIII., who attached to it many rights and privileges. In a short time, branch sodalities were founded, and extended to most of the countries of Europe, and to America. "Princes and statesmen, warriors and scholars," says a writer on the subject, "hastened to enroll themselves under the banner of the Immaculate Virgin, and soon the sodality could point with pride to a Canisius, an Aloysius of Gonzaga, a Stanislas Kotska, a Charles Borromeo, a Francis of Sales, a John Francis Regis, and a John Berchmans, whose holiness had put forth its first blossoms at the foot of its altars. The brief of Gregory XIII., approving of the sodality, was confirmed by Sixtus V., Benedict XIV., Leo XII. and Leo XIII., who enriched it with further privileges.

In order to share in the privileges and indulgences attached to the parent sodality, all branches should be affiliated or aggregated to it. This may be effected by writing to the general of the Society of Jesus, in Rome, and following the rules prescribed in such cases.

Of this sodality, our Holy Father Leo XIII., in his brief on the occasion of the tercentenary jubilee celebrated by the sodalities in 1884, said :

"Among the prosperous sodalities which have been instituted in different parts of the world in honor of the Virgin Mary, Mother of God, the place of honor belongs without dispute to the one called the *Prima Primaria*, whose name, even, shows the preëminence it has gained over all others."

All sodalities affiliated to the *Prima Primaria* are granted the following indulgences by Benedict XIV. ; A plenary indulgence to all the faithful who shall receive Holy Communion on the principal festival, on the Titular Feast of the Sodality, and shall visit a chapel of the Sodality, or any other church, and pray according to the intention of the Sovereign Pontiff.

A plenary indulgence is granted to sodalists only :

1. On the day of their reception.
2. At the hour of death.
3. On the Festivals of the Nativity and Ascension of our Lord, and on the festivals of the Annunciation, Assumption, Immaculate Conception, and Nativity and Purification of the Blessed Virgin Mary.
4. Once a month on the appointed day of meeting.

Many other plenary and partial indulgences may also be gained by members of this sodality.

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